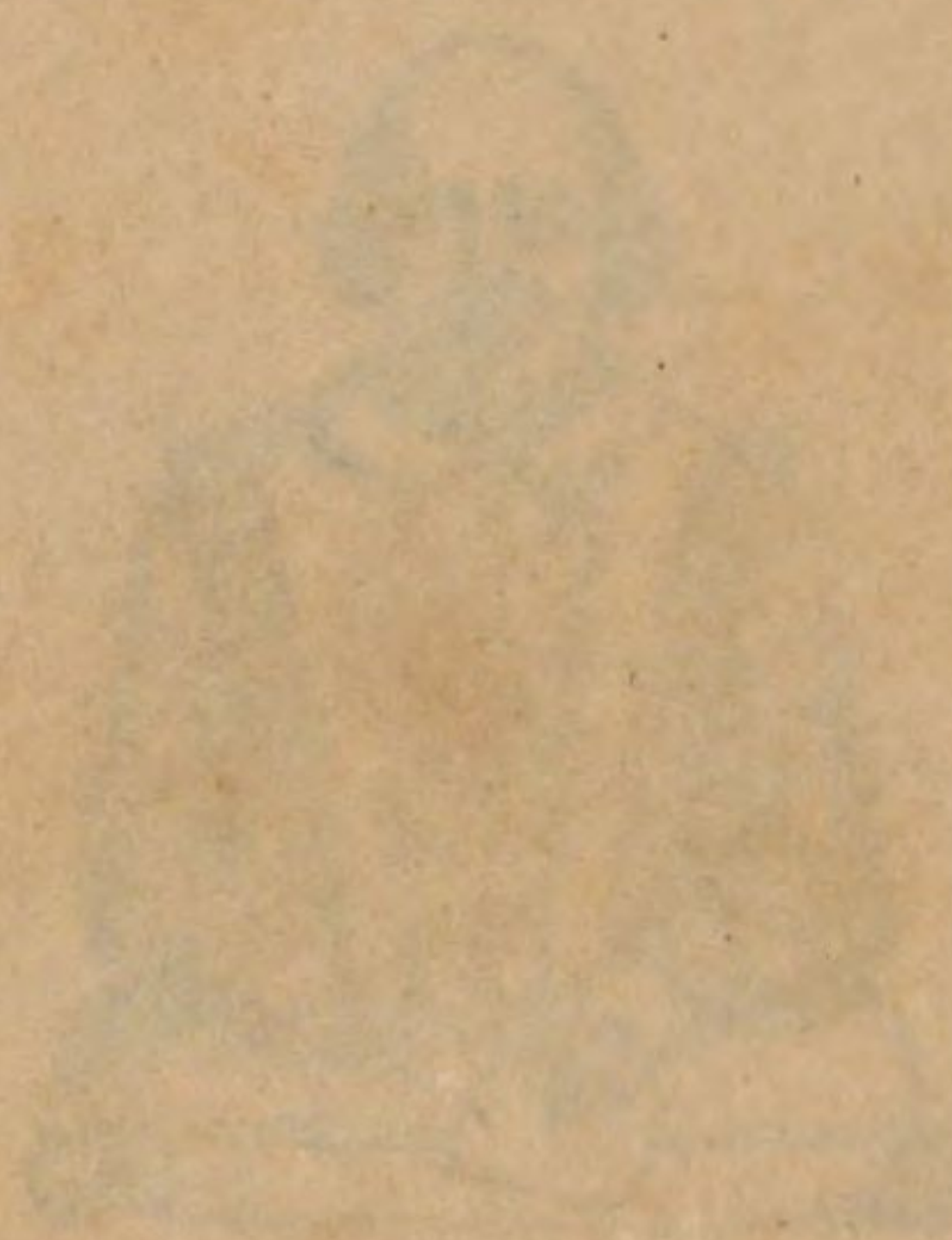


THE
SCHOOL OF ABUSE

POETS, PIPERS, PLAYERS, JESTERS, &c.

STEPHEN GORDON.



LONDON: PUBLISHED BY THE STAMFORD SOCIETY.

1844.

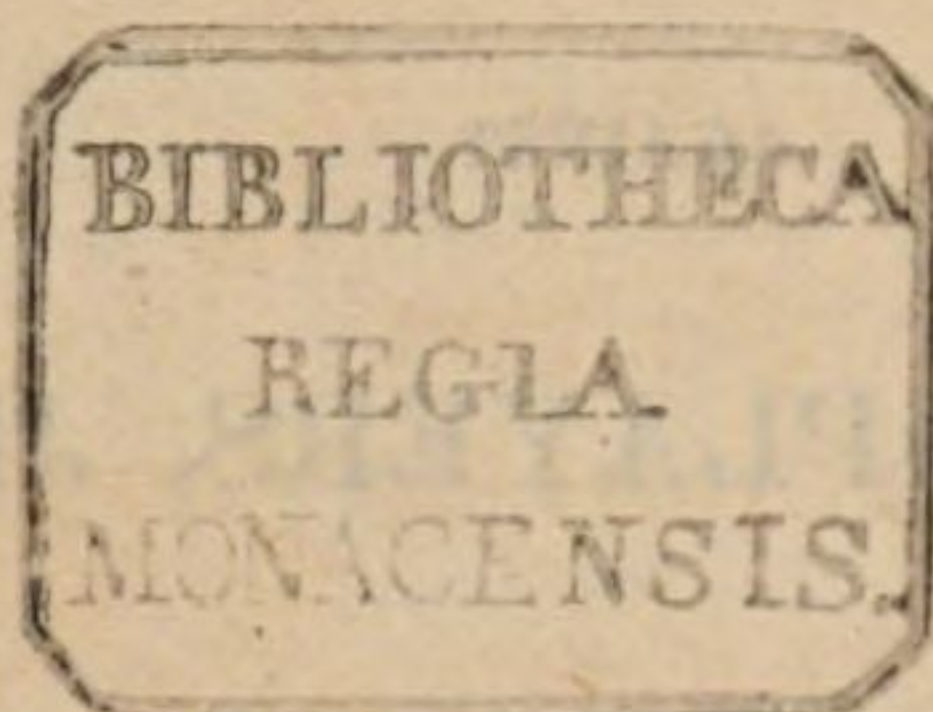
THE
SCHOOL OF ABUSE,
CONTAINING
A PLEASANT INVECTIVE
AGAINST
POETS, PIPERS, PLAYERS, JESTERS, &c.
BY
STEPHEN GOSSON.

WITH AN INTRODUCTION REGARDING THE AUTHOR AND HIS WORKS.



LONDON :
REPRINTED FOR THE SHAKESPEARE SOCIETY.

1841.



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INTRODUCTION.

STEPHEN GOSSON, the author of the tract reprinted on the following pages, was not the earliest literary enemy of theatrical performances in this country. That distinction belongs to John Northbrooke, whose "Treatise wherein Dicing, Dauncing, Vaine Playes or Enterluds &c. are reproved," was licensed for the press in 1577: it was printed by H. Bynneman, without date, but no doubt prior to 1579, when Gosson's "Schoole of Abuse, conteining a plesaunt Invective against Poets, Pipers, Plaiers, Jesters" &c. made its appearance. Our author, therefore, is only entitled to the second place in the attack upon the stage, although he says nothing about any predecessor. Northbrooke's work well merits at least equal attention; and on an early occasion we shall offer a careful re-impression of it to the members of the Shakespeare Society. We were led, in the first instance, to Gosson's tract, by his connection with Edward Alleyn, late in life, when Gosson was vicar of the parish in which that great actor and most benevolent man was born.

We are told by Anthony Wood, (*Athenæ Oxon.* I. 675, edit. Bliss,) that Stephen Gosson was a Kentish

man by birth, and that he was admitted a scholar of Christ Church College, Oxford, on April 4th, 1572, "aged 16, or thereabouts." Gosson was, in fact, (as appears by the registration of his death, which will be introduced hereafter,) in his 18th year; and the Oxford antiquary adds, that "he took one degree in arts, four years after his admission, left the university without completing that degree by determination, and went to the great city, where he was noted for his admirable penning of pastorals." Of his pastorals we know nothing; and certainly whatever Gosson has left behind him savours more of a satirical than of a rustic character. He became tutor in a family, and soon afterwards wrote at least three plays, some of which were acted: on p. 30 of the present republication he mentions "Catalines Conspiracies, usually brought in at the Theatre," as "a pig of his own sow;" and he elsewhere admits himself to have been the author of a comedy called "Captain Mario," and of a moral play, which had for title "Praise at Parting." He asserts that he had been "drawn like a novice to these abuses," and he entirely abandoned them before he had completed his 25th year. The subsequent pages are full of self-reproaches for the offences he had in this respect committed.

"The School of Abuse" came out in 1579; and possibly Gosson had been led to see the error of his way by Northbrooke's "Treatise," which must then have been in the hands of the puritanical readers of such productions about a year. Gosson's tract was dedicated to "Master Philip Sidney Esquier;" and we have it on

no less evidence than that of Spenser (in one of his letters to Gabriel Harvey, dated in 1580,) that Gosson “was for his labour scorned ; if, at least, it be in the goodness of that nature to scorn.” Gosson was either not so scorned as to make him hesitate in the same year in dedicating to Sidney his “Ephemerides of Phialo,” or the reproof he received on the occasion was not given until both those pieces had appeared.

In his “Ephemerides of Phialo” Gosson informs us that the players, having in vain applied to some members of the universities to answer his “School of Abuse,” had at length found “one in London to write certain honest excuses, for so they term it, to their dishonest abuses, which I revealed.” This sentence alludes to Thomas Lodge, the dramatist, who very soon afterwards published his reply to Stephen Gosson, only two copies of which are supposed to exist, both of them wanting the title-page : this mutilation was occasioned by the interference of some of the public authorities to suppress the work, and by the unwillingness of those who happened, by some chance, to obtain it to have it found in their possession in a perfect state. It consists of three divisions—the Defence of Poetry, the Defence of Music, and the Defence of Plays : in the last, Lodge speaks of Gosson not only as a writer, but as an actor of plays—a circumstance which Gosson kept in the back-ground.

No sooner had Lodge’s “honest excuses” made their appearance, than Gosson set about his “Plays confuted in Five Actions,” which he dedicated to Sir F. Walsingham ; but, as it is without date, we can only presume that it was not delayed beyond the autumn of

1581, or the spring of 1582. Hence we learn that a piece called "the Play of Plays," intended as a practical contradiction to Gosson and to the other enemies of dramatic representations, had been acted on one of the public stages of London. A full description of the performance, and of the course and conduct of the plot, may be seen in Collier's "History of English Dramatic Poetry and the Stage," II. 275. In his "Plays confuted in Five Actions," Gosson terms Lodge "a vagrant person, visited by the heavy hand of God," which did not come very well from Gosson, considering that he had been "a vagrant person" himself.

Lodge did not think it necessary to pursue the contest in any separate publication, and possibly none such would have obtained a licence; but when he printed his "Alarum against Usurers" in 1584, he introduced the subject incidentally, not venturing to give any hint on the title-page that it was noticed in the course of the tract. It is remarkable that the "Alarum against Usurers" is dedicated to Sidney, who had "scorned" Gosson five years before; and the reply to Gosson is contained in a preliminary address "to the Gentlemen of the Inns of Court." Lodge there states, that Gosson had procured only an imperfect copy of his "Defence of Plays;" and as a proof that it was without the title-page, we may notice that Gosson attributes it to William, instead of Thomas Lodge. In how much better and more charitable a spirit Lodge wrote than his antagonist, may be judged from the subsequent passage, addressed to Gosson, at the conclusion of what Lodge advances in favour of theatrical

representations:—"Having slandered me without cause, I will no otherwise revenge it, but by this means; that now in public I confess thou hast a good pen, and if thou keep thy method in discourse, and leave thy slandering without cause, there is no doubt but thou shalt be commended for thy copy, and praised for thy style."

In the mean time, the year before Lodge's "Alarum against Usurers" issued from the press, Philip Stubbes had published his "Anatomy of Abuses," which includes a division headed "Of Stage-plays and Interludes, with their wickedness." It is singular, therefore, that Lodge did not go a little out of his way to advert to it; especially as the work became extremely notorious, and went through two editions in 1583, the second impression bearing date the 16th August in that year. A beautiful reprint of the work was made at Edinburgh in 1836, but unluckily it was taken from the fifth edition of 1585, which omits some curious and characteristic passages contained in the earliest impression. Stubbes was followed by Whetstone in his "Touchstone for the Time," appended to his "Mirror for Magistrates of Cities," 1584; but he confined his brief censure to "the use of stage-plays on the Sabbath-day, and the abuse of them at all times," he himself having aspired to the rank of a dramatic poet in 1578. In that year came out his "History of Promos and Cassandra," the story of which is the same as that of "Measure for Measure."

Gosson had found a powerful anonymous supporter of his opinions in the author of "the Second and

Third Blast of Retreat from Plays and Theatres," 1580. This person, like Gosson, had also been an actor, if not an author of pieces for the stage; but one of the most remarkable of the early opponents to amusements of the kind was William Rankins, although on another account. He published his "Mirror of Monsters" in 1587, filled with the usual abuse of all persons and matters connected with theatres, and yet a very few years afterwards we find him regularly in Henslowe's pay, writing comedies and tragedies for the Earl of Nottingham's servants at the Rose Theatre. In this respect he was the converse of Stephen Gosson, and of his anonymous coadjutor, the author of "the Second and Third Blast of Retreat from Plays and Theatres."

It is not necessary to carry this sketch farther than to mention, that the Puritans persevered in their resistance to stage-plays with great pertinacity, but with so little effect, that the number of theatres and of visitors to them increased rapidly, until near the end of the reign of Elizabeth, when Dr. Rainolds' "Overthrow of Stage-playes" came out; about which date (1599) some attempts were made to limit the number of theatres in and near London, and to restrain dramatic performances. Thomas Heywood's "Apology for Actors," the most elaborate defence of the profession, did not make its appearance until 1612: it may have been called for, by the publication, in 1610, of a coarse and violent attack on the stage, in the form of a play, under the title of "Histriomastix," which title Prynne adopted twenty-three years afterwards. The

“Refutation of the Apology for Actors,” by J. G., was delayed until 1615. Thus the contest regarding the stage and its supporters may be said to have remained undecided until the Puritans obtained greater power, and until Prynne produced his notorious volume in 1633, the composition of which occupied seven years, while he kept adding to his authorities during the four years it was in the press.

Gosson’s “School of Abuse” did not come to a second edition until 1587; but his “Ephemerides of Phialo” had been printed for the second time in 1586. At what time he was ordained does not appear; but he subsequently entered the church, and he was probably in orders when, in 1595, he wrote “Pleasant Quippes for Upstart Newfangled Gentlewomen,” which was again printed in 1596. It is not to be wondered that it was popular, for it was composed in a smart satirical vein, and it had besides the advantage of an attractive title: it is also called, in the first impression, “A Glasse to view the Pride of vain-glorious Women, containing a pleasant Invective against the fantastical forreigne toyes, daylie used in Women’s Apparell;” and the authorship of Gosson is ascertained by the existence of a presentation copy, of the second edition of 1596, with the words *Authore Stephen Gosson*, in his own hand-writing, on the first leaf. As it is a great literary curiosity, and as this is the first time it has been mentioned as the production of so distinguished an author, we may be excused for adding some quotations from it. This “pleasant invective” (terms which Gosson applied to his “Schoole of

Abuse" seventeen years before) commences abruptly as follows:—

These fashions fonde of countrey strange,
Which English heads so much delight,
Through towne and countrie which do range,
And are imbrac'd of every wight,
So much I wonder still to see,
That nought so much amazeth me.

If they by painters cunning skill
Were prickt on walles to make them gaye;
If glasse in windowes they did fill,
Or trim'd-up puppets, children's play,
I would repute them antickes olde:
They should for me go uncontrolde.

If they on stage in stately sort,
Might jet to please the idle's eie;
If Maie-game mates for summer sport
By them in daunce disguisde might be;
They would not then deserve such blame,
Nor worke the wearers half the shame.

But when as men of lore and wit,
And guiders of the weaker kinde,
Doe judge them for their mate so fit,
That nothing more can please their mind,
I know not what to say to this,
But sure I know it is amisse.

And when sage parents breed in childe
The greedy lust of hellish toyes,
Whereby in manners they growe wilde,
And lose the blisse of lasting joyes,
I pittie much to see the case,
That we thus faile of better grace.

And when proud princoks, rascall's bratte,
In fashions will be prince's mate ;
And every Gill that keeps a catte
In rayment will be like a state,
If any cause be to complaine,
In such excesse who can refraine ?

This is much like Gosson's objurgatory prose style turned into verse ; and he afterwards proceeds to particularize some of the absurdities of the dress of the latter end of the reign of Elizabeth.

These Holland smockes, so white as snowe,
And gorgets brave, with drawn-work wrought ;
A tempting ware they are, you know,
Wherewith (as nets) vaine youths are caught ; &c.

These flaming heads with staring haire,
These wyers turnde like hornes of ram ;
These painted faces which they weare,
Can any tell from whence they cam ?
Don Sathan, lord of fayned lyes,
All these new fangles did devise.

These glittering cawles of golden plate,
Wherewith their heads are richly dect,
Make them to seeme an Angels mate
In judgment of the simple sect.
To peacockes I compare them right,
That glorieth in their feathers bright.

These perriwigges, ruffles, armed with pinnes,
These spangles, chaines, and laces all,
These naked paps, the Devils ginnes,
To worke vaine gazers painfull thrall :
He fowler is, they are his nets,
Wherewith of fooles great store he gets.

This starch, and these rebating props,
 As though ruffles were some rotten house ;
 All this new pelfe now sold in shops,
 In value true not worth a louse,
 They are his dogs, he hunter sharp,
 By them a thousand doth he warpe.

This cloth of price, all cut in ragges,
 These monstrous bones that compasse armes ;
 These buttons, pinches, fringes, jagges,
 With them he weaveth wofull harmes.
 He fisher is, they are his baytes,
 Wherewith to hel he draweth heaps.

Masks, as they were worn by ladies of the time,
 next fall under Gosson's severe censure.

Were maskes for veiles, to hide and holde,
 As Christians did, and Turkes do use,
 To hide the face from wantons bolde,
 Small cause were then at them to muse ;
 But barring only wind and sun,
 Of verie pride they were begun.

But on each wight now are they seene,
 The tallow-pale, the browning-bay,
 The swarthy-blacke, the grassie-greene,
 The pudding-red, the dapple-graie ;
 So might we judge them toyes aright
 To keepe sweete beautie still in plight.

Hence we learn that masks were of a variety of
 colours. Of feather fans Gosson remarks :—

Were fannes and flappes of feathers fond
 To flit away the flisking flies,
 As tail of mare that hangs on ground,
 When heat of summer doth arise,
 The wit of women we might praise,
 For finding out so great an ease.

But seeing they are stil in hand,
 In house, in field, in church, in street,
 In summer, winter, water, land,
 In colde, in heate, in drie, in weet,
 I judge they are for wives such tooles,
 As bables are in playes for fooles.

The last line affords one out of many illustrations of the custom prevalent in the time of Shakespeare, as well as before and afterwards, for the fools on the stage to be furnished with what was called a bawble, a sort of doll at the top of a short stick, which doll itself often represented a fool, surmounted by a fool's cap. Just afterwards Gosson adds,

There privie coates, by art made strong
 With bones, with paste, with such like ware,
 Whereby their backe and sides grow long,
 And now they harnest gallants are ;
 Were they for use against the foe,
 Our dames for Amazones might goe. &c.

These hoopess, that hippest and haunches hide,
 And heave aloft the gay hoyst traine,
 As they are now in use for pride,
 So did they first beginne of paine, &c.

Our quotations are from the edition of 1596, with Gosson's autograph, which in some respects is more correct than that of 1595: for instance, in the fourth line of the preceding quotation, the first edition reads *harvest* for "harnest," which last is unquestionably right. In the ensuing stanza, against aprons, the earlier copy reads *fringed* for *fring*, and so far has the advantage over the later edition.

These apornes white of finest thrid,
 So choicelie tide, so dearlie bought,
 So finely fringed, so nicelie spred,
 So quaintlie cut, so richlie wrought,
 Were they in worke to save their cotes,
 They need not cost so many grotes, &c.

These worsted stockes of bravest die,
 And silken garters fring'd with gold;
 These corked shooes to beare them hie,
 Make them to trip it on the molde:
 They mince it with a pace so strange,
 Like untam'd heifers when they range.

The following early notice of the general employment of coaches would have served Mr. J. H. Markland for a useful quotation, in his very learned and amusing essay upon that subject in the *Archæologia*:—

To carrie all this pelfe and trash,
 Because their bodies are unfit,
 Our wantons now in coaches dash,
 From house to house, from street to street.
 Were they of state, or were they lame,
 To ride in coach they need not shame;

But being base, and sound in health,
 They teach for what are coaches make.
 Some think, perhaps, to shew their wealth:
 Nay, nay, in them they penance take;
 As poorer truls must ride in cartes,
 So coaches are for prouder hearts.

Gosson then addresses the male sex, and seriously exhorts men not to allow women to be so foolish and extravagant. Among other things he says —

Of verie love you them array
 In silver, gold, and jewels brave :
 For silke and velvet still you pay ;
 So they be trimme no cost you save.
 But think you such as joy in these
 Will covet none but you to please ?

Near the end, he apostrophizes himself, and seems to indicate that he was then in holy orders :—

Thou Poet rude, if thou be scorn'd,
 Disdaine it not ; for preachers grave
 Are still dispis'd by faces hornde,
 When they for better manners crave.
 That hap which fals on men divine,
 If thou it feele, doe not repine, &c.
 Let fearfull Poets pardon crave,
 That seeke for praise at everie lips ;
 Do thou not favor, nor yet rave ;
 The golden meane is free from trips.
 This lesson old was taught in schooles —
 It's praise to be dispraisde of fooles.

With this stanza the poem, consisting of forty-nine stanzas, concludes. We make no apology for the length of our extracts, which are highly curious and characteristic ; and as we have only been able to quote a comparatively small portion of the whole, we are very glad to see that it is the intention of the Percy Society to re-print it entire. Hitherto, Gosson's only known productions in verse were lines prefixed to Florio's First Fruits, 1578, to Nicholas's History of the West Indies, 1578, and to Kerton's Mirror of Man's Life, 1580. The "Quippes for Upstart Newfangled Gentlewomen" do him great credit as a humorous and satirical versifier. Only two copies of the work are known, and

they are of different editions, dated respectively in 1595 and 1596, 4to.

We have supposed Gosson in the church in 1595, and he certainly was so in 1598, when he published a sermon called "The Trumpet of War," calling himself on the title-page, "Parson of Great Wigborow, in Essex." From Newcourt's *Repertorium Ecclesiasticum*, it appears that he was instituted to the rectory of St. Botolph, Bishopgate, on the 8th of April, 1600; and, from this date, until 1616, we hear no more of him: in that year, (as has been shown in the "Memoirs of Edward Alleyn," p. 133,) he addressed a letter to the Founder of Dulwich College. How Gosson obtained that piece of preferment cannot perhaps be ascertained; but he kept it until his death, which took place in 1623: the entry in the parish register runs thus:—

"Mister Stephen Gosson, rector of this parish for twenty odde year past; who departed this mortal life about five of the clocke on Friday in the afternoone, being the 13th of the monthe, and buried in the night, 17 Feb: 1623, aged 69."

The papers preserved at Dulwich College in Gosson's hand-writing indicate that he was infirm six or seven years before his decease.

THE
Shoole of Abuse,

Conteining a plesaunt inuective
against Poets, Pipers, Plaiers,
Iesters, and such like Caterpillers
of a Commonwelth : Setting vp
the Flagge of Defiaunce to their
mischieuous exercise, and over-
throwing their Bulwarkes, by Pro-
phane Writers, Naturall reason,
and common expe-
rience :

A discourse as pleasaunt for Gen-
tlemen that fauour learning, as
profitable for all that wyll
follow vertue.

By Stephan Gosson. Stud. Oxon.

Tuscul. I.

*Mandere literis cogitationes, nec eas disponere,
nec illustrare, nec delectatione aliqua allicere
Lectorem, hominis est intemperanter abutentis,
& otio, & literis.*

*Printed at London, by Thomas
Woodcocke. 1579.*

THE

School of Abies.

Containing a pleasant narrative
of the adventures of a young man
and his friends, who, after
a long and arduous journey,
have at length arrived at the
fountain of youth, and other
interesting particulars.

A discourse on the nature of
the human mind, and the
possibility of its improvement,
by the same author.

By Benjamin Franklin, Esq.

THE SECOND EDITION,
WITH ADDITIONS, AND A
NEW PREFACE, BY THE
AUTHOR.

Printed at London, by Thomas
Widdowes, 1773.

THE
STATES
GENERAL
OF THE
NETHERLANDS

To the right noble Gentleman, Master Philip
Sidney, Esquier, Stephan Gosson wisheth
health of body, wealth of minde,
rewarde of vertue, advaunce-
ment of honor and good suc-
cesse in godly affayres.

Caligula, lying in Fraunce with a great armye of fighting men, brought all his force on a sudden to the sea side, as though he intended to cutte over, and invade Englande: when he came to the shore, his souldiers were presently set in aray, himselfe, shipped in a small barke, weyed ancors, and lanced out. He had not played long in the sea, wafting too and fro at his pleasure, but he returned agayne, stroke sayle, gave allarme to his souldiers in token of battaile, and charged every man to gather cockles. I knowe not (right worshipful) whether my selfe be as frantike as Caligula in my proceedings, because that after I have set out the flag of defiance to some abuses, I may seeme wel ynough to strike up the drum, and bring al my power to a vayne skirmish. The title of my booke doth promise much: the volume, you see, is very little; and sithence I cannot beare out my folly by authority, like an emperoure, I will crave pardon for my phrenzye by submission, as your woorshippes too commaunde. The Schoole which I builde is narrowe, and at the first blushe appeareth but a doggehole; yet small cloudes cary water; slender threedes sowe sure stitches; little heares have their shadowe; blunt stones whette knives; from harde rockes flow soft springes; the whole world is drawen in a mappe; Homers Iliades in a nutte shell; a kinges picture in a pennye: little chestes maye hold greate

treasure ; a few cyphers contayne the substance of a riche merchant ; the shortest pamphlette may shrowde matter ; the hardest head may geve lighte, and the harshest penne may sette downe somewhat woorth the reading.

He that hath ben shooke with fierce ague giveth good counsel to his friends when he is wel. When Ovid had roaved long on the seas of wantonnesse, he became a good pilot to all that followed, and printed a carde of every daunger ; and I perswade my selfe, that seeing the abuses which I reveale, trying them thorowly to my hurt, and bearing the stench of them yet in my owne nose, I may best make the frame, found the schoole, and reade the first lecture of all my selfe, to warne every man to avoyde the perill. Wherein I am contrary to Simonides, for he was ever slowe to utter and swifte to conceale, being more sorrowefull that he had spoken, then that he had held his peace. But I accuse my selfe of discourtesie to my friendes in keeping these abuses so long secrete, and now thinke my duetie discharged in laying them open.

A good physition, when the disease cannot be cured within, thrusteth the corruption out in the face, and delivereth his patient to the chirurgion : though my skill in physike bee small, I have some experience in these maladies, which I thrust out with my penne to every mans view, yeelding the ranke fleshe to the chirurgions knife, and so ridde my handes of the cure, for it passeth my cunning to heale them privily.

If your worshippe vouchsafe to enter the Schoole doore, and walke an hower or twaine within for your pleasure, you shall see what I teache, which present my Schoole, my cunning, and my selfe to your worthy patronage ; beseeching you, though I bidd you to dinner, not to loke for a feast fit for the curious taste of a perfect courtier, but to imitate Philip of Macedon, who, beeing invited to a farmers house when hee came from hunting, brought a greater trayne then

the poore man looked for. When they were sette the good Philip, perceiving his hoste sorrowful for want of meate to satisfie so many, exhorted his friends to keepe their stomackes for the second course; whereuppon every man fedde modestly on that which stoode before him, and lefte meate inough at the taking upp of the table. And I trust if your worshippe feede sparingly on this (to comforte your poore hoste) in hope of a better course hereafter, though the dishes bee fewe that I set before you, they shall for this time suffice your selfe and a great many moe.

Your worships to commaund,

STEPHAN GOSSON.

the poor man looked for. When they were with the good
Philip, perceiving his kind, powerful for want of hands to
assist so many, exhorted his friends to keep their eyes
fixed on the second cause; whereas every man looks
modestly on that which stands before him, and lets more
enough of the taking up of the cross. And I trust if you
would be led by spirit on this (in common with your
brothers) in hope of a better cause hereafter, though the
dishes be few that I set before you, they shall for this time
suffice your will and a great many more.

Your worship to command.

FRANCIS GOSNOLD.

TO THE READER.

Gentlemen and others, you may wel thinke that I sell you my corne and eate chaffe, barter my wine and drink water, sith I take upon me to deterre you from Playes, when mine owne woorkes are dayly to be seene upon stages, as sufficient witnesses of mine owne folly, and severe judges against my selfe. But if you sawe howe many teares of sorrowe my eyes shed when I beholde them, or how many drops of blood my heart sweates when I remember them, you would not so much blame me for missespending my time when I knew not what I did, as commend me at the laste for recovering my steppes with graver counsell. After wittes are ever best: burnt children dread the fier. I have seene that which you beholde, and I shun that which you frequent; and that I might the easier pull your mindes from such studyes, drawe your feete from such places, I have sent you a Schoole of those abuses which I have gathered by observation.

Theodorus, the Atheist, complayned that his schollers were woont, how plaine soever hee spake, to misconster him, how righte soever hee wrote, to wrest him; and I looke for some like auditors in my Schoole, as of rancour will hit me, howsoever I warde, or of stomake assaile mee, how soever I bee garded; making black of white, chalke of cheese, the full moone of a messe of cruddes. These are such as, with curst cures, barke at every man but their owne friendes: these snatch uppe bones in open streetes, and bite them with madnesse in secret corners: these, with sharp windes, pearse subtiler in narrowe lanes then

large fields ; and sith there is neither authoritie in me to bridle their tounge, nor reason in them to rule their owne talke, I am contented to suffer their taunts, requesting you, which are gentlemen, of curtesie to beare with me, and because you are learned amende the faultes freendly which escape the presse : the ignoraunt, I knowe, will swallow them downe and digest them with ease. Farewel.

Yours

STEPHAN GOSSON.

THE SCHOOLE OF ABUSE.

The Syracusans used such varietie of dishes in their banquets, that when they were set, and their bordes furnished, they were many times in doubt which they should touch first, or taste last. And in my opinion the worlde geveth every writer so large a fielde to walke in, that before he set penne to the booke, he shall find him selfe feasted at Syracusa, uncertayne where to begin, or when to end : this caused Pindarus to question with his Muse, whether he were better with his art to discifer the life of Nimpe Melia, or Cadmus encounter with the dragon, or the warres of Hercules at the walles of Thebes, or Bacchus cuppes, or Venus jugling? He saw so many turnings layde open to his feete, that hee knew not which way to bende his pace.

Therefore, as I cannot but commend his wisdom which in banquetting feedes most uppon that that doth nourishe best, so must I dispraise his methode in writing which, following the course of amarous poets, dwelleth longest on those points that profit least, and like a wanton whelpe leaveth the game to runne riot. The scarabe flies over many a sweet flower, and lightes in a cowsherd. It is the custome of the flie to leave the sound places of the horse, and sucke at the botch : the nature of colloquintida to draw the worst humors to it selfe : the manner of swine to forsake the fayre fields and wallowe in the myre ; and the whole practise of poets, either with fables to shewe their abuses, or with playne tearmes to unfolde their mischeefe,

discover their shame, discredite themselves, and disperse their poison through the world. Virgil sweats in describing his gnatte ; Ovid bestirreth him to paint out his flea : the one shewes his art in the lust of Dido ; the other his cunning in the incest of Myrrha, and that trumpet of bawdrie, the Craft of Love.

I must confesse that poets are the whetstones of wit, notwithstanding that wit is dearely bought : where honie and gall are mixt, it will be hard to sever the one from the other. The deceitfull phisition geveth sweete syrroppes to make his poyson goe downe the smother : the jugler casteth a myst to work the closer : the Syrens songue is the saylers wracke ; the fowlers whistle the birdes death ; the wholesome baite the fishes bane. The Harpies have virgin faces, and vultures talents : Hyena speakes like a friend, and devours like a foe : the calmest seas hide dangerous rockes : the wolfe jets in weathers felles. Manie good sentences are spoken by Davus to shadowe his knaverie, and written by poets as ornamentes to beautifie their woorkes, and sette their trumperie to sale without suspect.

But if you looke well to Epæus horse, you shall finde in his bowels the destruction of Troy : open the sepulchre of Semyramis, whose title promiseth suche wealth to the kynges of Persia, you shall see nothing but dead bones : rip up the golden ball that Nero consecrated to Jupiter Capitollinus, you shall it stuffed with the shavings of his bearde : pul off the visard that poets maske in, you shall disclose their reproch, bewray their vanitie, loth their wantonnesse, lament their folly, and perceive their sharpe sayinges to be placed as pearles in dung-hils, fresh pictures on rotten walles, chaste matrons apparel on common curtesans. These are the cuppes of Circes, that turne reasonable creatures into brute beastes ; the balles of Hippomenes, that hinder the course of Atalanta, and the blocks of the Devil, that are cast in our wayes to cut of the race of toward wittes. No marveyle though Plato shut them out of

his schoole, and banished them quite from his common wealth, as effeminate writers, unprofitable members, and utter enimies to vertue.

The Romans were very desirous to imitate the Greekes, and yet very loth to receive their poets ; insomuch that Cato layeth it in the dishe of Marcus, the noble, as a foule reproche, that in the time of his Consulshippe he brought Ennius, the poet, into his province. Tully accustomed to read them with great diligence in his youth, but when he waxed graver in studie, elder in yeers, riper in judgement, hee accompted them the fathers of lyes, pipes of vanitie, and Schooles of Abuse. Maximus Tyrius taketh uppon him to defend the discipline of these doctors under the name of Homer, wresting the rashness of Ajax to valour, the cowardice of Ulisses to policie, the dotage of Nestor to grave counsell, and the battaile of Troy to the woonderfull conflict of the foure elementes ; where Juno, which is counted the ayre, settes in her foote to take up the strife, and steps boldly betwixt them to part the fray. It is a pageant woorth the sight to beholde how he labors with mountaines to bring forth mice ; much like to some of those Players, that come to the scaffold with drumme and trumpet to profer skirmishe, and when they have sounded Allarme, off goe the peeces to encounter a shadow, or conquere a paper monster. You will smile, I am sure, if you reade it, to see how this morall philosopher toyles to draw the lions skinne upon Æsops asse, Hercules shoes on a childe's feet ; amplifying that which, the more it is stirred, the more it stinkes, the lesser it is talked of the better it is liked ; and as waiwarde children, the more they bee flattered the woorse they are, or as curste sores with often touching waxe angry, and run the longer without healing. Hee attributeth the beginning of vertue to Minerva, of friendshippe to Venus, and the roote of all handy crafts to Vulcan ; but if he had broke his arme aswel as his legge, when he fell out of heaven into Lemnos, either Apollo must

Tus. 1. 2.

λογος 15.

have plaied the bone setter, or every occupation beene layde a water.

Plato, when he saw the doctrine of these teachers neither for profit necessary, nor to bee wished for pleasure, gave them all Drummes entertainment, not suffering them once to shew their faces in a reformed common wealth. And the same Tyrius, that layes such a foundation for poets in the name of Homer, overthrowes his whole building in the person of Mithecus, which was an excellent cooke among the Greekes, and asmuche honoured for his confections, as Phidias for his carving. But when he came to Sparta, thinking there for his cunning to be accompted a god, the good lawes of Licurgus, and custome of the countrey were too hot for his diet. The Governors banished him and his art, and al the inhabitants, folowing the steppes of their predecessors, used not with dainties to provoke appetite, but with labour and travell to whette their stomackes to their meate. I may well liken Homer to Mithecus, and poets to cookes : the pleasures of the one winnes the body from labour, and conquereth the sense : the allurement of the other drawes the minde from vertue, and confoundeth wit. As in every perfect common wealth there ought to be good laws established, right mainteined, wrong repressed, vertue rewarded, vice punished, and all manner of abuses thoroughly purged, so ought there such schooles for the furtherance of the same to be advaunced, that young men may be taught that in greene yeeres, that becomes them to practise in gray hayres.

Anacharsis being demaunded of a Greeke, whether they had not instrumentes of musicke or schooles of poetrie in Scythia? aunswared, yes, and that without vice ; as though it were eyther impossible, or incredible that no abuse should be learned where such lessons are taught, and such schooles mainteined.

Salust in describing the nurture of Sempronia commendeth her witte, in that shee coulde frame her selfe to all companies,

to talke discretly with wyse men, and vaynely with wantons, takyng a quip ere it came to grounde, and returning it backe without a faulte. She was taught (saith he) both Greek and Latine; she could versifie, sing and daunce better then became an honest woman. Sappho was skilful in poetrie and sung wel, but she was whorish. I set not this downe to condemne the giftes of versifying, daunsing or singing in women, so they bee used with meane and exercised in due time; but to shew you that, as by Anacharsis report the Scythians did it without offence, so one swallow brings not summer, nor one particular example is sufficient prooffe for a generall precept. White silver drawes a black lyne; fyre is as hurtfull as healthie; water is as daungerous as it is commodious, and these qualities as harde to be wel used when we have them, as they are to be learned before wee get them. He that goes to sea must smel of the ship, and that which sayles into poets wil savour of pitch.

Qualities
allowed in
women.

C. Marius in the assembly of the whole Senate of Rome, in a solemne oration, giveth an account of his bringing up: he sheweth that he hath beene taught to lye on the ground, to suffer all weathers, to leade men, to strike his fo, to feare nothing but an evill name; and chalengeth praise unto himselfe in that he never learned the Greeke tounge, neither ment to be instructed in it hereafter, either that he thought it too farre a journey to fetch learning beyonde the fiede, or because he doubted the abuses of those schooles where poets were ever the head maisters. Tiberius, the emperour, sawe somewhat when he judged Scaurus to death for writing a tragedy; Augustus when hee banished Ovid, and Nero when he charged Lucan to put up his pipes, to stay his penne, and write no more. Burrus and Seneca, the schoolemaisters of Nero, are flowted and hated of the people for teaching their scholer the song of Attis: for Dion saith, that he hearing thereof wrounge laughter and teares from most of those that were

Salust.

Poets cheefe
maisters in
Greece.

Dion. in vita
Neronis.

then about him. Wherby I judge that they scorned the folly of the teachers, and lamented the frenzy of the scholer, who beeing emperour of Rome, and bearing the weight of the whole common wealth uppon his shoulders, was easier to bee drawen to vanitie by wanton poets, then to good government by the fatherly counsel of grave senators. They were condemned to dye by the lawes of the Heathens whiche inchaunted the graine in other mens grounds ; and are not they accursed, thinke you, by the mouth of God, which having the government of young Princes, with poetical fantasies draw them to the schooles of their own abuses, bewitching the graine in the greene blade, that was sowed for the sustenance of many thousands, and poysoning the spring with their amorous layes, whence the whole common wealth should fetch water ? But to leave the scepter to Jupiter, and instructing of Princes to Plutarch and Xenophon, I wil beare a lowe saile, and rowe neere the shore, least I chaunce to bee carried beyonde my reache, or runne a grounde in those coasts which I never knewe. My onely indeavour shalbe to shew you that in a rough cast which I see in a cloude, loking through my fingers.

And because I have been matriculated my self in the schoole where so many abuses flourish, I wil imitate the dogs of Ægypt, which comming to the bancks of Nylus to quench theyr thirste, syp and away, drinke running, lest they be snapt short for a pray to crocodiles. I shoulde tell tales out of schoole and bee ferruled for my fault, or hyssed at for a blab, yf I layde all the orders open before your eyes. You are no soner entred but libertie looseth the reynes and geves you head, placing you with poetrie in the lowest forme, when his skill is showne too make his scholer as good as ever twangde : he preferres you to pyping, from pyping to playing, from play to pleasure, from pleasure to slouth, from slouth to sleepe, from sleepe to sinne, from sinne to death, from death too the Divel, if you take your learning apace, and passe through every forme without

revolting. Looke not to have me discourse these at large : the crocodile watcheth to take me tardie : whichesoever of them I touche is a byle : tryppe and goe, for I dare not tarry.

Heraclides accounteth Amphion the ringleader of poets and pipers : Delphus Philammones penned the birth of Latona, Diana and Apollo in verse, and taught the people to pype and daunce rounde aboute the Temple of Delphos. Hesiodus was as cunning in pipyng as in poetrye : so was Terpandrus, and after hym Clonas. Apollo, whiche is honoured of poets as the God of their art, had at the one syde of his idoll in Delos a bowe, and at the other the three Graces with sundrie instrumentes ; and some writers doe affirme that he piped himself nowe and then.

Poetrie and piping have alwayes been so united together, that til the time of Melanippides pipers were poets hyerlings. But marke, I pray you, how they are now both abused.

Plutarch.

The right use of auncient poetrie was to have the notable exploytes of worthy captaines, the holesome counsels of good fathers and vertuous lives of predecessors set downe in numbers, and sung to the instrument at solemne feastes, that the sound of the one might draw the hearers from kissing the cup too often, the sense of the other put them in minde of things past, and chaulke out the way to do the like. After this maner were the Bæotians trained from rudenesse to civilitie, the Lacedæmonians instructed by Tyrtæus verse, the Argives by the melody of Telesilla, and the Lesbians by Alcæus odes.

Olde Poets. x

To this end are instruments used in battaile, not to tickle the eare, but to teach every souldier when to strike and when to stay, when to flye and when to followe. Chiron by singing to his instrument quencheth Achilles fury : Terpan- drus with his notes laieth the tempest, and pacifies the tumult at Lacedæmon : Homer with his musike cured the sick souldiers in the Grecians camp, and purgeth every mans

Homer.

tent of the plague. Thinke you that those miracles could bee wrought without playing of daunces, dumpes, pavins, galliardes, measures, fancyes, or newe streynes? They never came where this grew, nor knew what it ment.

Pythagoras bequeathes them a clokebagge, and condemnes them for fooles, that judge musike by sound and eare. If you will bee good scholars, and profite well in the arte of musike, shut your fidels in their cases and looke uppe to Heaven: the order of the spheres, the unfallible motion of the planets, the juste course of the yeere, the varietie of the seasons, the concord of the elementes and their qualities, fyre, water, ayre, earth, heate, colde, moisture and drought concurring together to the constitution of earthly bodies, and sustenance of every creature.

True musick. The politike lawes in wel governed common wealthes, that treade downe the proude and upholde the meeke; the love of the king and his subjectes, the father and his chylde, the lorde and his slave, the maister and his man; the trophees and triumphes of our auncestours which pursued vertue at the harde heeles, and shunned vice as a rock for feare of shipwracke, are excellent maisters to shewe you that this is right musicke, this perfecte harmony. Chiron when he appeased the wrath of Achilles tolde hym the duetie of a good souldier, repeated the vertues of his father Peleus, and sung the famous enterprises of noble men. Terpandrus, when he ended the brabbles at Lacedemon, neither piped Rogero nor Turkelony; but reckoning up the commodities of friendship and fruits of debate, putting them in minde of Licurgus lawes, taught them to tread a better measure. When Homers musicke drove the pestilence from the Grecians campe, ther was no such vertue in his penne, nor in his pipe, but, if I might be umpier, in the sweete harmonie of divers natures, and wonderful concord of sundry medicines. For Apolloes cunning extendeth it self aswel to phisick, as musicke or poetrie; and Plutarche reporteth that as Chiron was a wise man, a learned

poet, a skilfull musition, so was hee also a teacher of justice by shewing what Princes ought to doe, and a reader of phisicke by opening the natures of many simples. If you enquire how many such poets and pipers we have in our age, I am perswaded that every one of them may creepe through a ring, or daunce the wilde morrice in an needles eye. We have infinit poets, and pipers, and suche peevishe cattel among us in Englande, that live by merrie begging, mainteyned by almes, and prively encroche upon every mans purse. But if they that are in auctority, and have the sworde in their handes to cut of abuses, should call an accompt to see how many Chirons, Terpandri and Homers are heere, they might cast the summe without pen or counters, and sit downe with Racha to weepe for her children, because they were not.

He that compareth our instruments with those that were used in ancient tymes shall see them agree like dogges and cattes, and meete as jump as Germans lippes. Terpandrus and Olimpus used instruments of 7 strings, and Plutarch is of opinion that the instruments of 3 strings, which were used before their time, passed all that have folowed since. It was an old law, and long kept, that no man should according to his own humor adde or diminish in matters concerning that art, but walk in the pathes of their predecessors. But when new-fangled Phrynis becam a fidler, being somewhat curious in carping, and serching for moats with a paire of bleard eies, thought to amend his maisters, and marred al. Timotheus, a bird of the same broode, and a right hound of the same haire, took the 7 stringed harp, that was altogether used in Terpandrus time, and encreased the number of the strings at his owne pleasure. The Argives appointed by their lawes great punishments for such as placed above 7 strings upon any instrument. Pythagoras commaunded that no musition should go beyond his diapason. Were the Argives and Pythagoras nowe alive, and saw how many frets, how many stringes, how many stops, how many keyes, how many cliffes,

howe many moodes, how many flats, how many sharpes, how many rules, how many spaces, how many noates, how many restes, how many querks, how many corners, what chopping, what changing, what tossing, what turning, what wresting and wringing is among our musitions, I believe verily that they would cry out with the country man, *Heu, quòd tam pingui macer est mihi taurus in arvo*. Alas, here is fat feeding and leane beasts; or as one said at the shearing of hogs, great cry and litle wool, much adoe and smal help. To shew the abuses of these unthrifty scholers, that despise the good rules of their ancient masters, and run to the shop of their owne devises, defacing olde stampes, forging newe printes, and coining strange precepts, Phærecrates, a comicall poet, bringeth in Musicke with her clothes tottered, her fleshe torne, her face deformed, her whole bodie mangled and dismembred: Justice, viewing her well and pitying her case, questioneth with her howe she came in that plight? to whom Musicke Musicke sore replies that Melanippides, Phrynis, Timotheus, wounded. and such fantastickall heades had so disfigured her lookes, defaced her beautie, so hacked her and hewed her, and with manye stringes geven her so many woundes, that she is stricken to death, in daunger to peryshe, and present in place the least part of her selfe. When the Sicilians and Dores forsooke the playn song that they had learned of their auncestours in the mountaynes, and practised long among theyr hearde, they founde out such descant in Sybaris instrumentes that by daunsing and skipping they fel into lewdnesse of life. Neither stayed those abuses in the compasse of that countrie; but like to ill weedes, in time spread so farre, that they choked the good grayne in every place.

For as poetrie and piping are cosen germanes, so piping and playing are of great affinitye, and all three chayned in linkes of abuse.

Plutarch complayneth that ignorant men, not knowing the majestie of auncient musike, abuse both the eares of the

people, and the arte it selfe, with bringing sweet comfortes into Theaters, which rather effeminate the minde as prickes unto vice, then procure amendement of maners as spurres to vertue. Ovid, the high Martial of Venus feeld, planteth his mayn battell in publike assemblies, sendeth out his scoutes to Theaters to descrye the enimie, and in steede of vaunte curriers, with instruments of musick, playing, singing and dauncing gives the first charge. Maximus Tyrius holdeth it for a maxime, that the bringing of instrumentes to Theaters and playes was the first cuppe that poysoned the common wealth. They that are borne in Seriphos and cockered continually in those islandes, where they see nothing but foxes and hares, will never be persuaded that there are huger beasts. They that never went out of the champion in Brabant will hardly conceive what rocks are in Germany; and they that never goe out of their houses, for regarde of their credite, nor steppe from the university for love of knowledge, seeing but slender offences and smal abuses within their own walles, wil never beleeve that such rocks are abroad, nor such horrible monsters in playing places. But as (I speake the one to my comforte, the other to my shame, and remember both with a sorowful heart) I was first instructed in the University, after drawn like a novice to these abuses, so will I shew you what I see, and informe you what I reade of such affaires. Ovid saith that Romulus builde his theater as a horsfaire for hoores, made triumphes and set out playes to gather the faire women together, that every one of his souldiers might take where hee liked a snatch for his share: whereupon the amarous schoolmaister bursteth out in these wordes:—

Romule, militibus solus dare præmia nosti:

Hæc mihi si dederis commoda, miles ero.

Thou, Romulus, alone knowest how thy souldiers to reward:

Graunt me the like, my selfe will be attendant on thy gard.

It should seeme that the abuse of such places was so great, that for any chaste liver to haunt them was a black swan, and

a white crow. Dion so streightly forbiddeth the ancient families of Rome, and gentlewomen that tender their name and honor, to com to Theaters, and rebuks them so sharply when he takes them napping, that if they be but once seene there, hee judgeth it sufficient cause to speake ill of them and thinke worse. The shadow of a knave hurts an honest man; the sent of the stewes a sober matron; and the shew of Theaters a simple gaser. Clitomachus the wrestler, geven altogether to manly exercise, if hee had hearde any talke of love, in what company soever he had ben, would forsake his seat and bid them adue.

Lacon, when hee sawe the Athenians studie so much to set out playes, sayde they were madde. If men for good exercise, and women for their credite, be shut from Theaters, whom shall we suffer to goe thither? Little children? Plutarche with a caveat keepeth them out, not so muche as admitting the litle crackhalter, that carrieth his masters pantables, to set foote within those doores; and alleageth this reason—that those wanton spectacles of light huswives drawing gods from the heavens, and young men from themselves to shipwracke of honesty, wil hurt them more then if at the epicures table they had burst their guts with over feeding. For if the bodie be overcharged, it may bee holpe,

but the surfite of the soule is hardely cured. Here,
Objection.

I doubt not, but some archeplayer or other that hath read a little, or stumbled by chance upon Plautus comedies, will cast me a bone or two to pick, saying that whatsoever these ancient writers have spoken against plaies is to be applied to the abuses in olde comedies, where gods are brought in as prisoners to beautie, ravishers of virgines, and servantes by love to earthly creatures. But the comedies that are exercised in our dayes are better sifted: they shewe no such branne. The first smelt of Plautus; these tast of Menander: the leudenes of the gods is altred and chaunged to the love of young men; force to friendshippe; rapes to

mariage; woing allowed by assurance of wedding; privie meetinges of bachelours and maidens on the stage, not as murderers that devour the good name ech of other in their mindes, but as those that desire to bee made one in hearte. Nowe are the abuses of the worlde revealed: every man in a playe may see his owne faultes, and learne by this glasse to amende his manners. Curculio may chatte till his heart ake, ere any bee offended with his girdes. Deformities are checked in jeast, and mated in earnest. The sweetenesse of musicke, and pleasure of sportes temper the bitternes of rebukes, and mittigate the tartnes of every taunt according to this:—

*Omne vafer vitium ridenti Flaccus amico
Narrat, et admissus circum precordia ludit.*

Flaccus among his friends, with fawning muse,
Doth nippe him neere that fostreth foule abuse.

Therefore, they are either so blinde that they cannot, or so blunt that they will not see why this exercise shoulde not be suffered as a profitable recreation. For my part, I am neither so fonde a phisition, nor so bad a cooke, but I can allowe my patient a cuppe of wine to meales, althoughe it be hotte and pleasant sawces to drive downe his meate, if his stomacke be queasie. Notwithstanding, if people will bee instructed (God bee thanked) wee have divines enough to discharge that, and moe by a greate many then are well harkened to: yet sith these abuses are growne to heade, and sinne so ripe, the number is lesse then I would it were. Euripides holds not him onely a foole, that being well at home will gadde abroad, that hath a conduit within doore and fetcheth water without, but all such beside as have sufficient in themselves to make themselves merry with pleasaunt talke, tending to good and mixed with *ευτραπелиα*, the Grecians glee, yet will they seeke, when they neede not, to be sported abroad at playes and pageantes. Plutarch likeneth the recreation that is gotte by conference to a plesaunte banquet: the sweete

Answered.

pappe of the one sustaineth the body, the savery doctrine of the other doth nourish the mind; and as in banquetting the wayter standes readye to fill the cuppe, so in all our recreations we shoulde have an instructor at our elbowes to feede the soule. If we gather grapes among thistles, or seeke for this foode at theaters, wee shall have a harde pyttaunce and come to short commons. I cannot think that city to be safe that strikes downe her percolleces, rammes up her gates, and suffereth the enimie to enter the posterne: neyther will I bee persuaded that hee is any way likely to conquere affection which breaketh all his instrumentes, burneth his poets, abandons his haunt, muffleth his eyes as hee passeth the streate, and resortes to theaters to be assaulted. Cookees did never shewe more crafte in their junketts to vanquishe the taste, nor paynters in shadowes to allure the eye, then poets in theaters to wounde the conscience.

There set they a broche straunge consortes of melodie to tickle the eare, costly apparrell to flatter the sight, effeminate gesture to ravish the sence, and wanton speache to whette desire to inordinate lust. Therefore of both barrells I judge cookes and painters the better hearing, for the one extendeth his art no farther then to the tongue, palate and nose, the other to the eye, and both are ended in outwarde sense, which is common to us with brute beastes. But these by the privy entries of the eare sappe downe into the heart, and with gunshotte of affection gaule the minde, where reason and vertue shoulde rule the roste. These people in Rome were as pleasant as nectar at the first beginning, and caste out for lees when their abuses were knowen. They whome Cæsar uphelde were driven out by Octavian; whom Caligula reclaimed were cast of by Nero; whom Nerva exalted were throwne downe by Trajan; whom Anthony admitted were expelled agayn, pestred in gallies, and sent into Hellespont by Marcus Aurelius. But when the whole rabble of poets, pipers, players, jugglers, jesters and dauncers were received agayne, Rome

was reported to bee fuller of fooles then of wise men. Domitian suffered playing and dauncing so long in theaters, that Paris ledde the shaking of sheetes with Domitia, and Mnester, the Treuchmouth, with Messalina. Caligula made so much of players and dauncers, that he suffered them openly to kisse his lippes, when the senators might scarce have a licke at his feete. He gave dauncers great stipends for selling their hopps, and placed Apelles, the player, by his own sweete side. Besides that, you may see what excellent grave men were ever about him: he loved Prasinus the cocheman so wel, that for good wil to the master he bid his horse to supper, gave him wine to drinke in cups of estate, set barly graines of gold before him to eate, and swore by no bugs that he would make him a Consul; which thing (saith Dion) had ben performed, but that he was prevented by sudden death; for as his life was abominable, so was his end miserable. Comming from dancing and playing, he was slayne by Chærea, a just reward and a fit catastrophe. I have heard some players vaunt of the credite they had in Rome, but they are as foolishe in that as Vibius Rufus, which bosted himselfe to be an Emperor, because he had syt in Cæsars chayre, and a perfect orator, because he was married to Tullies widow. Better might they say themselves to be murderers, because they have represented the persons of Thyestes, and Atreus, Achilles, and Hector; or perfect limmelifters for teaching the trickes of every strompet. Such are the abuses that I read of in Rome: such are the caterpillers that have devoured and blasted the fruit of Ægypt: suche are the dragons that are hurtfull in Affricke: such are the adders that sting with pleasure and kill with payne; and such are the basiliskes of the world that poyson, as wel with the beame of their sight, as with the breath of their mouth.

Consider with thy selfe (gentle Reader) the olde discipline of Englande: marke what wee were before, and what we are

now. Leave Rome a while, and cast thine eye backe to thy predecessours, and tell me howe woonderfully we have beene changed since we were schooled with these abuses. Dion saith

Manners of that English men could suffer watching and labor, England in old hunger and thirst, and beare of all storms with time.

head and shoulders : they used slender weapons, went naked, and wer good soldiours : they fedde uppon rootes and barks of trees : they would stande up to the chinne many dayes in marshes without victualles, and they had a kinde of sustenance in time of neede, of which if they hadde taken but the quantitie of a beane, or the weight of a pease, they did neither gape after meate, nor long for the cuppe a great while after. The men in valure not yeelding to Scythia ; Olde exercise in England. the women in courage passing the Amazons. The exercise of both was shooting and darting, running and wrestling, and trying such maisteries as eyther consisted in swiftnesse of feet, agilitie of bodie, strength of armes, or martiall discipline.

New England. But the exercise that is nowe among us is banquetting, playing, pyping, and dauncing, and all suche delightes as may winne us to pleasure, or rocke us in sleepe. *Quantum mutatus ab illo !* Oh, what a wonderfull change is this ! Our wrastling at armes is turned to wallowing in ladies lappes ; our courage to cowardice ; our cunning to riot, our bowes into bolles, and our dartes to dishes. Wee have robbed Greece of gluttony, Italy of wantonnes, Spayne of pride, France of deceite, and Duchland of quaffing. Compare London to Rome and England to Italy, you shall finde the theaters of the one, the abuses of the other, to bee rife among us. *Experto crede :* I have seene somewhat, and therefore I thinke I may say the more. In Rome when playes or pageants are shewne, Ovid changeth his pilgrims to creepe close to the Saintes whome they serve, and shewe their double diligence to lift the gentlewomens roabes from the ground for soyling in the duste, to sweepe moates from their kyrtles, to keepe their

fingers in use, to lay their hands at their backes for an easie stay, to looke uppon those whome they beholde, to prayse that which they commende, to like everye thing that pleaseth them, to present them pomgranates to picke as they set, and when all is done to wayte on them mannerly to their houses. In our assemblies at playes in London, you shall see suche heaving and shooving, suche ytching and shouldering to sytte by women; suche care for their garments that they be not trode on; suche eyes to their lappes that no chippes lighte in them; such pillowes to their backes that they take no hurte; suche masking in their eares, I know not what; suche geving them pippins to passe the time; suche playing at foote saunt without cardes; such ticking, such toying, such smiling, such winking, and such manning them home when the sportes are ended, that it is a right comedie to marke their behaviour, to watch their conceates, as the catte for the mouse, and as good as a course at the game it selfe, to dogge them a little, or follow aloofe by the printe of their feete, and so discover by slotte where the deare taketh soyle.

If this were as well noted as il seene, or as openly punished as secretely practised, I have no doubt but the cause woulde be seared to drye up the effect, and these prettie rabbets verye cunningly ferretted from their borrowes. For they that lacke customers all the weeke, either because their haunt is unknownen, or the constables and officers of their parish watch them so narrowly that they dare not queatche, to celebrate the Sabbath flocke too theaters, and there keepe a generall market of bawdrie. Not that anye filthinesse, in deede, is committed within the compasse of that ground, as was once done in Rome, but that every wanton and [his] paramour, everye man and his mistresse, every John and his Joane, every knave and his queane are there first acquainted, and cheapen the merchandise in that place, which they pay for else where, as they can agree. These wormes, when they dare not nestle in the pescod at home, find refuge abroad and ar hidde in the eares of other mens corne.

Brodel Houses.

Every vauter in one blind taverne or other is tenant at will, to which she tolleth resort, and playes the stale to utter their victuals, and helpe them to emptie their mustie caskes. There is she so entreated with woordes and received with curtesie, that every back roome in the house is at her commaundement. Some that have neyther land to mainteine them, nor good occupation to get their bread, desirous to strowte it with the best, yet disdayning to live by the sweat of their browes, have founde out this cast of ledgerdemayne to playe fast and loose among their neighbours. If any part of musicke have suffred shipwrecke and arived by fortune at their fingers endes, with shewe of gentility they take up faire houses, receive lusty lasses at a price for boordes, and pipe from morning till evening for wood and coale. By the brothers, cosens, uncles, great grandsiers, and suche like acquayntance of their gheastes, they drink the best, they syt rent free, they have their owne table spread to their handes without wearing the strings of their purse, or any thing else but housholde and honestie. When resort so encreaseth that they grow in suspition, and the pottes which are sent so often to the taverne gette such a knock before they come home, that they returne their maister a cracke to his credite, though hee bee called in question of his life, he hath shiftes yenough to avoyd the blank. If their houses bee searched, some instrumente of musicke is laide in sighte to dazell the eyes of every officer, and all that are lodged in the house by night, or frequent it by day, come thither as pupilles to be well schoolde. Other there are, which beyng so knowne that they are the bye word of every mans mouth, and pointed at commonly as they passe the streetes, eyther couch themselves in allies or blinde lanes, or take sanctuary in Frieries, or live a mile from the cittee, like Venus nunnes in a cloyster of Nuington, Ratliff, Islington, Hogsdon or some such place, where like penitentes they deny the world, and spende their dayes in double devotion; and when they are weery of contemplation, to consort themselves

and renue their acquaintance, they visit Theaters, where they make full accompt of a pray before they depart.

Solon made no law for parricides, because he feared that he should rather put men in mind to commit such offences, then by any strange punishment geve them a bit to keep them under; and I intend not to shew you al that I see, nor half that I here of these abuses, lest you judge me more wilful to teach them, then willing to forbid them. I looke stil when Players shoulde cast me their gauntlettes, and challenge a combat for entring so farre into theyr possessions, as though I made them Lordes of this Misrule, or the very schoolemaisters of these abuses: though the best clarks be of that opinion, they heare not mee saye so. There are more howses then parishe churches, more maydes then Maulkin, more wayes to the wood then one, and more causes in nature then efficientes. The carpenter rayseth not his frame without tooles, nor the Divell his woorke without instrumentes: were not Players the meane to make these assemblies, suche multitudes woulde hardly bee drawne in so narrowe a roome. They seeke not to hurte, but desire to please: they have purged their comedies of wanton speaches, yet the corne which they sell is full of cockle, and the drinke that they drawe overcharged with dregges. There is more in them then we perceive: the Divell standes at our elbowe when we see not, speaks when we heare him not, strikes when we feele not, and woundeth sore when he raseth no skinne nor rentes the fleshe. In those thinges that we lest mistrust the greatest daunger doeth often lurke: the countie-man is more afraid of the serpent that is hid in the grasse, than the wilde beaste that openly feedes upon the mountaines: the marriner is more endangered by privye shelves then knowen rockes: the souldier is sooner killed with a little bullet then a long sworde. There is more perill in close fistuloes then outward sores, in secret ambushe then mayne batteles, in undermining then playne assaulting, in friendes then foes, in civill discorde then forrayne warres. Small are the abuses,

and slight are the faultes that nowe in Theaters escape the poets pen ; but tall cedars from little graynes shoote high : greate oakes from slender rootes spread wide : large streames from narrowe springes runn farre : one little sparke fiers a whole citie : one dramme of Elleborns raunsacks every vayne : the fishe Remora hath a small body, and great force to stayer shippes agaynst winde and tide : Ichneumon, a little worme, overcomes the elephant : the viper slayes the bull ; the weesell the cockatrice, and the weakest waspe stingeth the stoutest man of warre. The height of Heaven is taken by the staffe : the bottome of the sea sounded with lead : the farthest coast discovered by compasse : the secrets of nature searched by wit : the anotomy of man set out by experience ; but the abuses of Plaies cannot be shoven, because they passe the degrees of the instrument, reach of the plummet, sight of the minde, and for tryall are never broughte to the touchstone. Therefore, he that wil avoyde the open shame of privie sinne, the common plague of private offences, the greate wrackes of little rockes, the sure disease of uncertaine causes, must set hande to the sterne, and eye to his steppes to shun the occasion as neere as he can ; neither running to bushes for renting his clothes, nor rent his clothes for emparing his thrift, nor walke upon yse for taking of a fall, nor take a fall for brusing himselfe, nor go to Theaters for beeing allured, nor once bee allured for feare of abuse.

Bunduica, a notable woman and a Queene of Englande that time that Nero was Emperour of Rome, having some of the Romans in garrison heere against her, in an oration which she made to her subjects, seemed utterly to contemne their force and laugh at their folly. For shee accounted them unworthy the name of men, or title of souldiers, because they were smoothly appareled, soft lodged, daintely feasted, bathed in warme waters, rubbed with sweet oyntments, strewd with fine
 The Queenes poulders, wine swillers, singers, dauncers and
 Majestie. players. God hath now blessed England with

a Queene, in vertue excellent, in power mighty, in glory renowned, in government politike, in possession rich, breaking her foes with the bent of her browe, ruling her subjects with shaking her hand, removing debate by diligent foresight, filling her chests with the fruites of peace, ministring justice by order of law, reforming abuses with great regarde, and bearing her swoord so even, that neither the poore are trode under foote, nor the rich suffred to looke to hye: nor Rome, nor France, nor tyrant, nor Turke dare for their lives to enter the list. But we, unworthy servants of so milde a mistresse, degenerate children of so good a mother, unthankful subjects of so loving a prince, wound her swete hart with abusing her lenitie, and stir Jupiter to anger to send us a storke that shal devoure us. How often hath her Majestie, with the grave advice of her whole Councel, set downe the limits of apparel to every degree, and how soone againe hath the pride of our harts overflowen the chanel? Howe many times hath accesse to theaters beene restrained, and howe boldely againe have we reentred? over-lashing in apparel is so common a fault, that the verye hyerlings of some of our plaiers, which stand at reversion of vi^s by the weeke, jet under gentlemens noses in sutes of silke, exercising them selves to prating on the stage, and common scoffing when they come abroad, where they looke askance over the shoulder at every man of whom the Sunday before they begged an almes. I speake not this as though every one that professeth the qualitie so abused him selfe, for it is wel known that some of them are sober, discreete, properly learned, honest housholders, and citizens well thought on amonge their neighbours at home, though the pride of their shadowes (I meane those hangbyes whome they succour with stipend) cause them to bee somewhat il talked of abroad.

And as some of the players are farre from abuse, so some of their playes are without rebuke, which are easily remem-

Some playes
tollerable at
sometime.

bered, as quickly reckoned. The two prose bookes played at the Belsavage, where you shall finde never a woorde without witte, never a line without pith, never a letter placed in vaine. The Jew, and Ptolome, showne at the Bull; the one representing the greedinesse of worldly chusers, and bloody mindes of usurers; the other very lively describing howe seditious estates with their owne devises, false friendes with their owne swoords, and rebellious commons in their owne snares are overthrowne; neither with amorous gesture wounding the eye, nor with slovenly talke hurting the eares of the chast hearers. The Black Smiths Daughter, and Catilins Conspiracies, usually brought in at the Theater: the firste containing the trechery of Turks, the honourable bountye of a noble mind, the shining of vertue in distresse. The last because it is knowen to be a pig of mine
X owne Sowe, I will speake the lesse of it; onely giving you to understand that the whole mark which I shot at in that woorke was to shoue the rewarde of traytors in Catiline, and the necessary government of learned men in the person of Cicero, which forsees every danger that is likely to happen, and forstalles it continually ere it take effect. Therefore I give these

playes the commendation that Maximus Tyrius
λόγ. 3. gave to Homers works—καλὰ μὲν γὰρ τὰ Ὀμήρου ἔπη, καὶ ἔπων τὰ κάλλιστα, καὶ φανώτατα, καὶ ἄδεσθαι μουσαῖς πρέποντα ἀλλὰ οὐ πᾶσι καλὰ, οὐδὲ ἀεὶ καλὰ.

These playes are good playes and sweete playes, and of all playes the best playes, and most to be liked, woorthy to be soung of the Muses, or set out with the cunning of Roscius

him self, yet are they not fit for every mans dyet:
Playes are not
to be made
common.

neither ought they commonly to be shoven. Now, if any man aske me why my selfe have penned comedyes in time past, and inveigh so egerly against them here, let him knowe that *Semel insanavimus omnes*: I have sinned, and am sorry for my fault: he runnes far that never turnes: better late then never. I gave my selfe to that ex-

ercise in hope to thrive, but I burnt one candle to seeke another, and lost bothe my time and my travell when I had done.

Thus sithe I have in my voyage suffred wracke with Ulisses, and wringing-wett scrambled with life to the shore, stand from mee Nausicaä with all thy traine, till I wipe the blot from my forehead, and with sweete springs wash away the salt froth that cleaves to my soule. Meane time, if players be called to account for the abuses that growe by these assemblyes, I woulde not have them to aunswere, as Pilades did for the theaters of Rome when they were complayned on, and Augustus waxed angrie : “ This resorte, O Cæsar, is good for thee, Dion inivta Augusti. for heere wee keepe thousandes of idle heds occupied, which else peradventure would brue some mischief.” A fit cloude to cover their abuse, and not unlike to the starting hole that Lucinius founde, who like a greedy surveiour, beeing sent into Fraunce to governe the countrey, robbed them and spoyled them of all their treasure with unreasonable taskes : at the last, when his crueltie was so lowdely cryed out on that every man heard it, and all his packing did savour so stronge that Augustus smelt it, hee brought the good Emperour into his house, flapped him in the mouth with a smooth lye, and tolde him, that for his sake and the safetie of Players compared to Lucinius. Rome, hee gathered that riches, the better to impoverish the countrie for rying in armes, and so holde the poore Frenchmennes noses to the grindstone for ever after.

A bad excuse is better, they say, then none at all. Hee, because the Frenchman paid tribute every moneth, into xiiii moneths devided the yeere : these, because they are allowed to play every Sunday, make 4 or 5 Sundayes at least every weeke ; and all that is doone is good for Augustus, to busy the wits of his people for running a wool-gathering, and emptie their purses for thriving to fast. Though Lucinius had the cast to plaister upp his credite with the losse of his money, I trust that they which have the swoorde in their hands among

us to pare away this putrified flesh, are sharp sighted and wil not so easely be deluded.

Epistola ad Marcus Aurelius saith, that players falling from Lambertum. just labour to unjuste idlenesse doe make more trewands, and ill husbands, then if open schooles of unthrifths and vacabounds were kept. Who soever readeth his epistle to Lambert, the governour of Hellespont, when players were banished, shall finde more against them, in plainer termes, then I will utter.

This have I set downe of the abuses of poets, pipers and players, which bring us to pleasure, slouth, sleepe, sinne, and without repentaunce to death and the devill: whiche I have not confirmed by authoritie of Scriptures, because they are not able to stand uppe in the sight of God; and sithens they dare not abide the felde, where the worde of God doth bid them battaile, but runne to antiquities (though nothing be Scriptures more ancient then holy Scriptures) I have given too hoate for Players. them a volley of prophan writers to begin the skirmish, and doone my indeavour to beate them from their holdes with their owne weapons. The patient that wil be cured of his owne accord must seeke the meane: if every man desire to save one, and drawe his owne feete from Theaters, it shall prevaile as much against these abuses, as Homers Moly against witchcraft, or Plinies peristerion against the byting of dogges.

God hath armed every creature against his enemies: the lyon with pawes, the bull with hornes, the bore with tuskes, the vulture with tallents, harts, hindes, hares and such like with swiftnesse of feet, because they are fearefull, every one of them putting his gifte in practise; but man, which is lord of the whole earth, for whose service herbes, trees, rootes, plants, fish, foule and beasts of the felde were first made, is farre worse then the brute beastes: for they, endewed but with sence, doe, *appetere salutaria et declinare noxia*, seeke that which helpes them, and forsake that which hurtes them.

Man is enriched with reason and knowledge ; with knowledge to serve his maker and governe himselfe ; with reason to distinguish good and ill, and chose the best, neither referring the one to the glory of God, nor using the other to his owne profite.

Fire and ayre mount upwardes, earth and water sinke downe, and every insensible body els never rests til it bring it selfe to his owne home. But we, which have both sense, reason wit and understanding, are ever overlashing, passing our bounds, going beyond our limites, never keeping our selves within compasse, nor once loking after the place from whence we came, and whither we muste in spighte of our hartes. Aristotle thinketh that in greate windes the Bees carry little stones in their mouthes to peyse their bodies, leste they bee carryed away or kept from their hives, unto whiche they desire to returne with the fruites of their labour. The crane is said to rest uppon one leg, and holding uppe the other keeps a pebble in her claw, which as soone as the sences are bound by approche of sleepe falles to the ground, and with the noyse of the knock against the earth makes her awake, whereby shee is ever ready to prevent her enemyes. Geese are foolish byrdes, yet when they flye over the mount Taurus they shoue great wisdome in their own defence ; for they stop their pipes ful of gravel to avoide gagging, and so by silence escape the eagles. Woodcocks, though they lack witte to save them selves, yet they want not wit to avoyde hurte, when they thrust their heads in a bushe and thinke their bodyes out of danger. But wee, which are so brittle that we breake with every fillop, so weake that we are drawne with every thread, so light that wee are blown away with every blast, so unsteady that we slip in every ground, neither peyse our bodyes against the winde, nor stand uppon one legge for sleeping too much, nor close upp our lippes for betraying our selves, nor use any witte to garde

our owne persons, nor shewe our selves willing to shunne our owne harmes, running most greedily to those places where wee are soonest overthrowne. I can not liken our affection better then to an arrowe, which, getting libertie, with winges is carryed beyonde our reach; kepte in the quiver it is still at commaundement: or to a dogge; let him slippe, he is straight out of sight; holde him in the lease, hee never stirres: or to a colte; give him the bridle, he flinges about; raine him hard and you may rule him: or to a ship; hoyst the sayles, it runnes on head; let fall the ancour, all is well: or to Pandoraes boxe; lift upp the lidde, out flyes the Devil; shut it up fast, it cannot hurt us.

Let us but shut uppe our eares to poets, pipers and players; pull our feete backe from resorte to theaters, and turne away our eyes from beholding of vanitie, the greatest storme of abuse will bee overblowne, and a faire path troden to amendment of life: were not we so foolish to taste every drugge and buy every trifle, players woulde shut in their shops, and carry their trash to some other country.

Themistocles in setting a peece of his ground to sale, among all the commodities which were reckoned uppe, straightly charged the cryer to proclaime this, that hee which bought it should have a good neighbour. If players can promise in woordes, and performe it in deedes, proclame it in their billes, and make it good in their Theaters, that there is nothing there noysome to the body, nor hurtfull to the soule, and that every one which comes to buy their jestes shall have an honest neighbour, tagge and ragge, cutte and long tayle, goe thither and spare not, otherwise I advise you to keepe you thence: my selfe will beginne to leade the daunce.

I make just reckoning to bee helde for a Stoike in dealing so hardly with these people; but all the keyes hange not at one mans girdell, neither doe these open the lockes to all abuses. There are other which have a share with them in their schooles; therefore ought they to daunce the same rounde,

and be partakers together of the same rebuke. Fencers, Dicers, Dauncers, Tumblers, Carders and Bowlers.

Dauncers and Tumblers, because they are dumbe Dauncers and Players, and I have glaunced at them by the way, Tumblers. shall be let passe with this clause, that they gather no assemblies, and goe not beyonde the precincts which Peter Martyr in his Commentaries uppon the Judges hath set them downe. That is, if they will exercise those qualities, to doe it privilye for the health and agilitie of the body, referring all to the glorie of God.

Dycers and Carders, because these abuses are as Dicers and commonly cryed out on as usually shoven, have no Carders. neede of a needlesse discourse, for every manne seeth them, and they stinke almoste in every mans nose. Com- Bowling Al-
mon bowling allyes are privy mothes, that eate leys.
uppe the credite of many idle citizens, whose gaines at home are not able to weigh downe their losses abroad; whose shoppes are so farre from maintaining their play, that their wives and children cry out for bread, and goe to bedde supperlesse ofte in the yeere.

I woulde reade you a lecture of these abuses, but my Schoole so increaseth that I cannot touch all, nor stand to amplifie every poynte. One worde of fencing, and so a *congé* to Fencers.
all kinde of playes. The knowledge in weapons
may bee gathered to be necessary in a common wealth by the Senators of Rome, who in the time of Catilins con-
spiracyes caused Schooles of Defence to be erected Salust.
in Capua, that teaching the people howe to warde, and how to locke, howe to thrust and howe to strike, they might the more safely coape with their enemyes. As the arte of logique was first sette downe for a rule by whiche wee might *confirmare nostra et refutare aliena*, confirme our owne reasons and confute the allegations of our adversaries, the end being trueth, which once fished out by the harde incounter of eithers argumentes, like fire by the knockinge of flintes together, bothe

partes shoulde be satisfied and strive no more. And I judge that the craft of defence was first devised to save our selves harmelesse, and holde enimies still at advantage, the ende being right, which once throughely tryed out at handye stroakes, neither hee that offered injurie should have his wil, nor he that was threatened take any hurte; but both be contented and shake handes.

Those dayes are nowe changed: the skill of logicians is exercised in caveling; the cunning of fencers applied to quarrelling: they thinke themselves no schollers, if they be not able to finde out a knotte in every rushe; these no men, if for stirring of a strawe they prove not their valure uppon some bodies fleshe. Every Duns will bee a carper; every Dicke Swashe a common cutter. But as they bake, many times so they brue: selfe doe, selfe have: they whette their swords against themselves, pull the house on their owne heades, retorne home by Weeping Crosse, and fewe of them come to an honest ende; for the same water that drives the mil, decayeth it: the wood is eaten by the worme that breedes within it: the goodnes of a knife cuts the owners finger: the adders death is her owne broode; the fencers scath his owne knowledge. Whether their harts be hardened which use that exercise, or God geve them over, I knowe not well: I have read of none

good that practised it muche. Commodus, the
 Commodus a fencer and exercised in murder.

Emperour, so delighted in it, that often times he slue one or other at home to keepe his fingers in use; and one day hee gathered all the sicke, lame, and the impotent people in one place, where hee hampered their feete with strange devises, gave them soft sponges in their handes to throwe at him for stones, and with a great clubbe knatched them all on the hed as they had been giauntes.

Epaminondas a famous captaine, sore hurte in a minde on his battayle, and carried out of the feelde halfe dead, buckler.

when tydinges was broughte him that his souldiers gotte the day, asked presently what became of his buckler?

whereby it appeareth that he loved his weapons, but I finde it not said that he was a fencer. Therefore I may liken them, which would not have men sent to the warre till they are taughte fencing, to those superstitious wisemen which would not take upon them to burye the bodies of their friendes, before they had beene cast unto wilde beastes. Fencing is growne to such abuse, that I may well compare the schollers of this schoole to them that provide staves for their owne shoulders; that foster snakes in their owne bosoms; that trust wolves to garde their sheepe, and the men of Hyrcania that keepe mastiffes to woorrye themselves.

Though I speake this to the shame of common fencers, I goe not aboute the bushe with souldiers. Homer calleth them the Sonnes of Jupiter, the images of God, and the very sheepherds of the people: beeing the Sonnes of Jupiter, they are bountifull to the meeke, and thunder out plagues to the proude in heart: being the images of God, they are the welsprings of justice, which geveth to every man his owne: beeing accompted the shepheardes of the people, they fight with the wolfe for the safetie of their flock, and keepe of the enimie for the wealth of their countrie. Howe full are poets woorkes of bucklers, battels, launces, dartes, bowes, quivers, speares, javelins, swords, slaughters, runners, wrestlers, chariottes, horse and men at armes! Agamemnon, beyonde the name of a king, hath this title, that he was a souldier. Menelaus, because he loved his kercher better then his burgonet, a softe bed then a hard felde, the sound of instrumentes then neighing of steedes, a fayre stable then a foule way, is let slippe without prayse. If Lycurgus, before hee make lawes for Sparta, take counsell of Apollo whether it were good for him to teach the people thrifte, and husbandrie, he shalbe charged to leave those preceptes to the white liverd Hylotes. The Spartanes are all steele, fashioned out of tougher mettall, free in mind, valiant in heart, servile to none; accustoming their fleshe to stripes, their bodies to labour, their feete to hunting, their handes to

fighting. In Crete, Scythia, Persia, Thracia, all the lawes tended to maintenance of martial discipline. Among the Scythians no man was permitted to drinke of their festivall cuppe, which had not manfully killed an enemy in fight. I coulde wish it in Englande, that there were greater preferment for the valiant Spartans, then the sottishe Hilotes; that our lawes were directed to rewarding of those whose lives are the first that must be hazarded to maineteyne the liberty of the lawes. The gentlemen of Carthage were not allowed to weare any more linkes in their chaynes, then they had seene battailes. If our gallantes of Englande might carry no more linkes in their chaynes, nor ringes on their fingers, then they have fought feelds, their neckes should not bee very often wreathed in golde, nor their handes imbrodered with precious stones. If none but they might be suffered to drinke out of plate, that have in skirmish slain one of her Majesties enemies, many thousands shoulde bring earthen pots to the table.

Let us learn by other mens harme to looke to our selves. When the Ægyptians were moste busy in their husbandrie, the Scythians overran them: when the Assyrians wer looking to their thrift, the Persians were in armes, and overcam them: when the Trojans thought themselves safest, the Greekes were nearest: when Rome was a sleepe, the Frenche men gave a sharpe assault to the Capitoll: when the Jewes were idle, their walles were rased and the Romans entred: when the Chaldees were sporting, Babilon was sacked: when the Senators were quiet, no garisons in Italy, and Pompey from home, wicked Catiline began his mischevous enterprise. We are like those unthankfull people which puffed up with prosperity forget the good turnes they received in adversity. The patient feeds his Phisition with gold in time of sicknes, and when he is wel, scarcely affoords him a cup of water. Some there are that make gods of soldiers in open warrs, and trusse them up like dogs in time of peace. Take heed of the foxeford night cap; I meane those schoolemen that cry out upon Mars, calling him

the bloody god, the angry god, the furious god, the mad god, πολύδακρυς, the teare thirsty god. These are but casts of their office and wordes of course. That is a vain brag, and a false allarme that Tullie gives to soldiers,

Cedant arma togæ, concedat laurea linguæ

Let gunns to gouns, and bucklers yeeld to bookes.

If the enemy beseege us, cut off our victuals, prevent forreine aide, girt in the city, and bring the ramme to the walles, it is not Ciceroes tongue that can peerce their armour to wound the body, nor Archimedes prickles, and lines, and circles, and triangles, and rhombus, and riffe raffe that hath any force to drive them backe. Whilst the one chats, his throte is cut; whilst the other syttes drawing mathematicall fictions, the enimie standes with a sword at his breast. Hee that talketh much and doeth little is like unto him that sailes with a side wind, and is borne with the tide to a wrong shore. If they meane to doe any goode in deede, bidde them follow Demosthenes and joyne with Phocion; when they have geven us good counsel in wordes, make much of souldiers that are ready to execute the same with their swordes. Bee not carelesse; plough with weapons by your sides; studie with a booke in one hand, a darte in the other; enjoy peace with provision for warre; when you have left the sandes behinde you, looke well to the rockes that lie before you; let not the overcomming one tempest make you secure, but have an eye to the cloud that comes from the south, and threateneth rayne. The least oversight in dangerous seas may cast you away: the least discontinuance of martiall exercise geve you the foyle. When Achilles loytered in his tent, geving eare to musicke, his souldiers were bidde to a hot breakefaste. Hannibals power received more hurte in one dayes ease at Capua, then in al the conflicts they had at Cannas. It were not good for us to flatter our selves with these golden dayes: highe floodes have lowe ebbes; hotte fevers could crampes; long daies shorte

nightes, drie summers moyst winters. There was never fort so strong but it might be battered, never ground so fruitful but it might be barren, never countrie so populous but it might be wast, never monarch so mighty but he might be weakened, never realme so large but it might be lessened, never kingdom so flourishing but it might be decayed. Scipio before he levied his force to the walles of Carthage gave his souldiers the print of the cittie in a cake to be devoured: our enimies, with Scipio, have already eaten us with bread, and licked up our blood in a cup of wine. They do but tarry the tyde, watch opportunitie, and wayt for the reckoning, that with the shot of our lives shoulde paye for all. But that God that neither slumbreth nor sleepeth for the love of Israel, that stretcheth out his armes from morning to evening to cover his children (as the hen doth her chicken with the shadow of her wings) with the breath of his mouth shall overthrowe them, with their owne snares shall overtake them, and hang them up by the heare of their owne devises.

Laborers. Notwithstanding, it behoveth us in the mean season not to sticke in the myer, and gape for succour without using some ordinarye waye our selves; or to lye wallowing like lubbers in the ship of the common wealth, crying Lord, Lord! when we see the vessell toyle, but joyntly lay our hands and heads and helps together to avoide the danger, and save that which must be the surety of us all. For as to the body ther are many members serving to severall uses, the eye to see, the eare to heare, the nose to smell, the tongue to tast, the hand to touch, the feet to beare the whole burden of the rest, and every one dischargeth his duety without grudging, so shoulde the whole body of the common wealth consist of fellow laborers, all generally serving one head, and particularly following their trade without repining. From the head to the foote, from top to the toe, there shoulde nothing be vaine, no body idle. Jupiter himself shall stand for example, who is ever in worke, still mooving and turning about the

heavens: if he should pull his hand from the frame, it were impossible for the world to endure. All would be day, or al night; al Spring or al Autume; all Sommer or all Winter; al heate or al could; al moysture or al drowght; no time to til, no time to sow; no time to plant, no time to reape; the earth barren, the rivers stopt, the seas stayde, the seasons chaunged, and the whole course of nature overthrowne. The meane must labor to serve the mighty; the mighty must study to defend the meane. The subjects must sweat in obedience to their Prince; the Prince must have a care over his poore vassals.

If it be the duety of every man in a common wealth one way or other to bestirre his stoomps, I cannot but blame those lither contemplators very much, which sit concluding of sillogismes in a corner, which in a close studye in the Universitye coope themselves up xl yeres together, studying al things and professe nothing. The bell is knowen by his sounde, the birde by her voyce, the lion by his rore, the tree by the fruite, a man by his woorkes. To continue so long without mooving, to reade so much without teaching, what differeth it from a dumbe picture, or a dead body? No man is born to seek private profit; part for his countrie, parte for his freends, part for himselfe. The foole that comes into a faire garden likes the beawty of the flowers, and stickes them in his cap: the phisition considereth their nature, and puttes them in the pot: in the one they wither without profite; in the other they serve to the health of the bodie. He that readeth good writers, and pickes out their flowers for his owne nose is like a foole: hee that preferreth their vertue before their sweet smel is a good phisition. When Anacharsis travelled all over Greece to seeke out wise men, he found none in Athens, though no doubt there were many good schollers there; but comming to Chenas, a blind village in comparison of Athens, a Palcockes Inne, he found one Miso, well governing his house, looking to his groundes, instructing his children, teaching his family, making

of marriages among his acquayntance, exhorting his neighbours to love and friendship, and preaching in life; whom the philosopher, for his scarcitie of woordes, plenty of workes, accompted the onelye wiseman that ever he saw.

I speak not this to preferre Botley before Oxeford, a cottage of clownes before a colledge of Muses, Pans pipe before Apollos harp; but to shew you that poore Miso can reade you such a lecture of philosophie as Aristotle never dreamed on. You must not thruste your heades in a tubbe and say *Benè vixit, qui benè latuit*, hee hath lived well that hath loitred well. Standing streames geather filth; flowing rivers are ever sweet. Come foorth with your sicles, the harvest is greate, the laborers few: pul up the sluces, let out your springs, geve us drink of your water, light your torches and season us a little with the salt of your knowledge. Let Phoenix and Achilles, Demosthenes and Phocion, Pericles and Cimon, Lælius and Scipio, Nigidius and Cicero, the word and the sword, be knitte together. Set your talents a worke; lay not up your tresure for taking rust; teach early and late, in time and out of time; sing with the swan to the last houre. Follow the dauncing chaplens of Gradivus Mars, which chaunte the prayses of their god with voyces, and tread out the time with their feet. Play the good captaynes: exhort your souldiers with your tongues to fight, and bring the first ladder to the wall your selves: sound like bels and shine like lanternes; thunder in words and glister in workes; so shall you please God, profite your country, honor your prince, discharge your dueties, geve up a good accompt of your stewardship and leave no sinne untouched, no abuse unrebuked, no fault unpunished.

Sundry are the abuses, as well of Universityes as other places, but they are such as neither become me to Carpers. touch, nor every idle head to understand. The Thurines made a law that no common find fault should meddle with any abuse but adultery. Pythagoras bound all his

schollers to five yeers silence, that assoone as ever ^{εχεμθια} of they crept from the shel, they might not aspire to Pithagoras. the house top. It is not good for every man to travell to Corinth, nor lawfull for all to talk what they list, or write what they please, least their tongs run before their wits, or their pennes make havock of their paper, and so wading too farre in other mens maners, whilst they fill their bookes with other mens faults, they make their volume no better then an apothecaries shop of pestilent drugges, a quackesalvers budget of filthy receites, and a huge chaos of fowle disorder. Cookes did never long more for great markets, nor fishers for large pondes, nor greedy dogs for store of game, nor soaring hawkes for plenty of foule, then carpers doe now for cotype of abuses, that they might ever bee snarling, and have some flyes or other in the waye to snatche at.

As I would that offences should not be hid for going unpunished, nor escape without scourge for il example, so I wishe that every rebuker should place a hatch before the doore, keepe his quill within compasse. He that holdes not himselfe contented with the light of the sunne, but liftes his eyes to measure the bignes, is made blinde : he that bites every weede to searche out his nature may lighte uppon poyson, and so kill himselfe : he that loves to be sifting of every cloude may be strooke with a thunderbolt, if it chance to rent, and hee that taketh uppon him to shewe men their faults may wound his owne credite, if he go too farre. We are not angry with the Clarke of the Market, if he come to our stall and reproove our bal-lance when they are faultie, or forfeit our weightes when they are false : nevertheles, if he presume to enter our house and rigge every corner, searching more then belongs to his office, we lay holde on his locks, turne him away with his backe full of stripes, and his handes loden with his own amendes. Therefore, I will contente my selfe to shewe you no more abuses in my Schoole, then myself have seene, nor so many by hundreds as I have hearde off. Lyons folde uppe there nailes when they

are in their dennes, for wearing them in the earth and nede not: eagles draw in their tallants as they set in their nestes, for blunting them there among drosse; and I will cast ancor in these abuses, reste my barke in this simple roade, for grating my wittes upon needlesse shelves. And because I accuse other for treading awry, which since I was borne never went right; because I finde so many faults abroad, which have at home more spottes on my body then the leopard, more staines on my coate then the wicked Nessus, more holes in my life then the open sive, more sinnes in my soule then heares on my head, if I have beene tedious in my lecture, or you be weary of your lesson, harken no longer for the clock, shut upp the Schoole, and get you home.

FINIS.

To the right honorable Sir Richard Pipe, Knight,
Lord Maior of the Cittie of London, and
the right worshipfull his brethren,
continuance of health, and
maintenance of civil
government.

Pericles was woont (right honorable and worshipful) as oft as he putte on his robes to preach thus unto himself: Consider wel, Pericles, what thou dost: thou commaundest free men; the Greeks obey thee, and thou governest the citizens of Athens. If you say not so much to your selves, the gownes that you weare as the cognisances of authority, and the sword which is caried befor you as the instrument of justice, are of sufficient force to put you in mind, that you are the masters of free men, that you governe the worshipfull citizens of London, and that you are the verye Stewards of her Majestie within your liberties.

Therefore, sith by my owne experience I have erected a Schoole of those abuses which I have seene in London, I presume the more uppon your pardon, at the ende of my pamphlet to present a few lines to your honourable reading.

Augustus, the good Emperour of Rome, was never angry with accusers, because hee thought it necessary (where many abuses flourish) for every man freely to speake his minde. And I hope that Augustus (I meane suche as are in authoritie) will beare with mee, because I touch that whiche is needefull to be shoven. Wherein I goe not about to instruct you how to rule, but to warne you what danger hangs over your heads, that you may avoyde it.

The birde Trochilus with crashing of her bil awakes the crocodile, and delivereth her from her enemyes that are readye to charge her in dead sleepe. A little fishe swimmeth

continually before the great whale to shewe him the shelves, that he run not a ground. The elephants, when any of their kinde are fallen into the pittes that are made to catch them, thrust in stones and earth to recover them. When the lyon is caught in a trappe, Æsop's mouse, by nibling the cordes, sets him at libertie. It shall be inough for me with Trochilus to have wagged my bil; with the little fish to have gone before you; with the elephants to have showed you the way to helpe your selves; and with Æsop's mouse to have fretted the snares with a byting tooth for your owne safetie.

The Thracians, when they must passe over frosen streames, sende out their wolves, which, laying their eares to the yse, listen for noyse: if they heare any thing, they gather that it mooves: if it moove, it is not congealed; if it be not congealed, it must be liquide: if it be liquide, then will it yeelde; and if it yeelde, it is not good trusting it with the weight of their bodyes, leste they sinke. The worlde is so slipperie that you are often enforced to passe over yse: therefore, I humbly beseech you to try farther and trust lesse: not your wolues, but many of your citizens have alredy sifted the danger of your passage, and in sifting been swallowed to their discredit.

I would the abuses of my Schoole were as wel knowne of you to reformation, as they are found out by other to their owne peril. But the fish Sepia can trouble the water to shun the nets that are shot to catch her: Torpedo hath crafte enough at the first touch to enchant the hooke, to conjure the line, to bewitch the rod, and to benoom the hands of him that angleth. Whether our players be the spawnes of such fishes, I knowe not wel; yet I am sure that how many nets soever there be laid to take them, or hooks to choke them, they have ynke in their bowels to darken the water, and sleights in their budgettes to dry up the arme of every magistrate. If their letters of commendations were once stayed, it were easie for you to overthrow them. Agesilaus was greatly rebuked, because in matters of justice he enclined to his friends, and

became parcial: Plutarch condemneth this kind of writing *Niciam, si nihil admisit noxa, exime; si quid admisit, mihi exime; omnino autem hominem noxæ exime.* If Nicias have not offended, meddle not with him: if hee bee guyltie, forgyve him for my sake; whatsoever you doe, I charge you acquite him. This enforceth magistrates, like evill poets, to breake the feete of theyr verse and sing out of tune, and with unskilful carpenters to use the square and the compasse, the rule and the quadrant, not to build, but to overthrowe.

Bona verba quæso. Some saye that it is not good jesting with edge tooles. The Athenians will mince Phocion as smal as fleshe to pot, if they be mad, but kil Demades if they be sober; and I doubte not but the governours of London will vexe mee for speaking my minde, when they are out of their wittes, and banishe their players when they are best advised.

In the meane time it behooveth your Honour in your charge to playe the musition: stretch every string till hee breake, but set him in order. He that wil have the lampe to burne cleere, must as well poure in oyle to nourish the flame, as snuffe the weeke to increase the light. If your Honour desire to see the Citie well governed, you must as well set to your hand to thrust out abuses, as shoue your selfe willing to have all amended. And (lest I seeme one of those idle mates, which having nothing to buy at home, and lesse to sell in the market abroad, stand at a booth if it be but to gase, or wanting worke in mine owne study, and having no witte to governe citties, yet busye my braynes with your honourable office) I wil heere end, desiring pardon for my fault, because I am rashe, and redresse of abuses because they are nought.

Your Honors &c. to commaunde

STEPHAN GOSSON.

To the Gentlewomen, Citizens
of London, flourishing
dayes, with regarde
of credite.

The reverence that I owe you, Gentlewomen, because you are citizens, and the pitie wherwith I tender your case, because you are weake, hath thrust out my hand, at the breaking up of my Schoole, to write a few lines to your sweete selves. Not that I thinke you to bee rebuked as idle huswives, but commended and incouraged as vertuous dames. The freest horse at the whiske of a wand gyrdes forward : the swiftest hound, when he is hallowed, strippes forth : the kindest mastife, when he is clapped on the backe, fighteth best : the stoutest souldier, when the trumpet sounds, strikes fiercest : the gallantest runner, when the people showte, getteth grounde, and the perfectest livers, when they are praysed, winne greatest credite.

I have seene many of you whiche were wont to sporte your selves at Theaters, when you perceived the abuse of those places, schoole your selves, and of your owne accord abhorre playes. And sith you have begun to withdrawe your steppes, continew so still, if you bee chary of your good name ; for this is generall, that they which shew themselves openly desyre to be seene. It is not a softe shooe that healeth the gowte ; nor a golden ring that driveth away the crampe ; nor a crowne of pearle that cureth the meigrim ; nor your sober countenance that defendeth your credite ; nor your freindes which accompany your person that excuse your folly ; nor your modesty at home that covereth your lightnesse, if you present your selves in open Theaters. Thought is free : you can forbydd no man that vieweth you to note you, and that noateth you to judge you for entring to places of suspition : wild coultes, when they see their kind, begine to bray, and lusty

bloods at the shewe of faire women give a wantone sigh or a wicked wishe. Blasing markes are most shot at ; glistring faces chiefly marked ; and what followeth ? Looking eies have lyking hartes ; lyking hartes may burne in lust. We walke in the sun many times for pleasure, but our faces are tanned before wee returne : though you go to Theaters to see sport, Cupid may cache you ere you departe. The little god hovereth aboute you, and fanneth you with his wings to kindle fire : when you are set as fixed whites, Desire draweth his arrow to the head, and sticketh it uppe to the fethers, and Fancy bestireth him to shed his poyson through every vayne. If you doe but listen to the voyce of the fouler, or joyne lookes with an amorous gazer, you have already made your selves assaultable, and yeelded your cities to be sacked. A wanton eye is the darte of Cephalus : where it leveleth, there it lighteth, and where it hitts it woundeth deepe. If you give but a glaunce to your beholders, you have vayled the bonnet in token of obedience ; for the boulte is fallen ere the ayre clap, the bullet paste ere the peece cracke, the colde taken ere the body shiver, and the match made ere you strike handes.

To avoyde this discommoditie Cyrus refused to looke upon Panthea, and Alexander the Great on Darius wife. The sicke man that relesheth nothing, when hee seeth some aboute him feede a pace, and commend the taste of those dishes which hee refused, blames not the meate, but his owne disease ; and I feare you will say that it is no rype judgement, but a rawe humor in my selfe, which makes me condemne the resorting to playes ; because there come many thyther which in your opinion sucke no poyson, but feede hartely without hurt ; therefore, I doe very ill to reject that which other like, and complayne stil of mine owne maladie.

In deede, I must confesse, there comes to playes of al sortes, old and young : it is hard to saye that all offend, yet, I promise you, I wil sweare for none ; for the dryest flax flameth soonest, and the greenest wood smoketh moste : gray heads

have greene thoughts, and young slipps are old twigges. Beware of those places which in sorrowe cheere you, and beguile you in mirth. You must not cut your bodyes to your garmentes, but make your gownes fit to the proportion of your bodies; nor fashion yourselves to open spectacles, but tye all your sportes to the good disposition of a vertuous minde. At Diceplay every one wisheth to caste well: at bowles every one craves to kisse the maister: at running every one starteth to winne the goale: at shooting every one strives to hit the marke; and will not you in all your pastimes and recreations seeke that which shall yeelde you most profite, and greatest credite? I will not say you are made to toyle, and I dare not graunt that you should be idle; but if there be peace in your houses, and plentie in your cofers, let the good precept of Xenophon be your exercise in all your ease and prosperitie: remember God that hee may be mindfull of you when your hartes grone, and succore you still in the time of neede. Be ever busied in godly meditations: seeke not to passe over the gulf with a tottering plank that will deceive you. When we cast off our best clothes, we put on ragges: when our good desiers are once laide aside, wanton wil begines to pricke. Being pensive at home, if you go to Theaters to drive away fancies, it is as good phisicke as for the ache of your head to knocke out your brains, or when you are stung with a waspe to rub the sore with a nettle. When you are greeved, passe the time with your neighboures in sober conference, or if you canne reade, let bookes bee your comforte. Doe not imitate those foolishe patientes, which having sought all meanes of recovery and are never the neere, run unto witchcraft. If your greefe be such that you may not disclose it, and your sorrowe so great that you loth to utter it, looke for so salve at playes or Theaters, lest that laboring to shun Silla you light on Charibdis; to forsake the depe, you perish in sands; to warde a light stripe, you take a deathes wound, and to leave phisike you flee to inchaunting.

You neede not goe abroade to bee tempted : you shall bee intised at your owne windowes. The best councel that I can give you is to keepe at home, and shun all occasion of ill speech. The virgins of Vesta were shut up fast in stone walles to the same end. You must keepe your sweete faces from scorching in the sun, chapping in the winde, and warping in the weather, which is best perfourmed by staying within ; and if you perceive your selves in any danger at your owne doores, either allured by curtesie in the day, or assaulted with musike in the night, close uppe your eyes, stoppe your eares, tye up your tongues : when they speake, answeare not ; when they hallowe, stoope not ; when they sigh, laugh at them ; when they sue, scorne them. Shunne their company : never be seene where they resort ; so shall you neither set them proppes when they seeke to climbe, nor holde them the stirrope when they proffer to mount.

These are harde lessons which I teache you : neverthelesse, drinke uppe the potion, though it like not your tast, and you shal be eased : resist not the surgeon, though hee strike with his knife, and you shall bee cured. The fig tree is sower, but it yeeldeth sweete fruite : thymus is bitter, but it giveth honny : my Schoole is tarte, but my counsell is pleasant, if you imbrace it. Shortly I hope to send out the discourses of my Phylo, by whom (if I see you accept this) I will give you one dish for your own tooth.

Farewel.

Yours to serve at vertues call,

STEPHAN GOSSON.

NOTES.

Page 3, line 27. Homer's Iliades in a nutte shell.] A curious instance of the literal completion of such an undertaking has recently come to light, in a copy of Peele's "Tale of Troy," printed in 1604, in a minute volume about an inch and a half tall, by an inch broad. The text varies slightly from that of the edition of 1589, 4to; and the title-page of this literary curiosity runs thus: "The Tale of Troy. By G. Peele, M. of Artes in Oxford. Printed by A. H. 1604." The colophon is as follows: "London. Printed by Arnold Hatfield dwelling in Eliot's court in the Little old Baylie. And are to be sold by Nicholas Ling. 1604." It goes as far in the signatures as Q 6, in eights.

Page 12, line 5. Drummes entertainment.] See note to "All's well that ends well." A. III. Sc. 6. Malone's Shakespeare by Boswell, x. 417.

Page 19, line 1. Bringing sweet comfortes into Theaters.] Probably we ought to read "sweet *consortes*," in reference to the music introduced into play-houses. It stands *comfortes* in the original edit.

Page 23, line 3. The shaking of the sheetes *with* Domitia.] The old copy reads, by a misprint, "*which* Domitia."

Page 28, line 11. Sounded *with* lead.] Again, in the original, we have *which* printed for *with*.

Page 29, line 15. Set downe the limits of apparel to every degree.] See in "the Egerton Papers," printed by the Camden Society, p. 247, one of Queen Elizabeth's Proclamations for this purpose printed at large.

Page 30, line 4. The Jew.] Most likely a play on the same story as that of "the Merchant of Venice."

Page 38, line 12. If our gallantes of Englande might carry no more linkes in their chaynes.] The custom of wearing gold chains by gentlemen, or by those who affected to be such, is often mentioned by later writers. The Lord Mayor and Aldermen of London continue to carry them; and the practice, with the excuse of its being a watch-guard, has recently been revived.

Page 46. Letters of commendations.] The allusion here is to the letters of protection, which noblemen were in the habit of granting to players who acted or travelled under their names. One of the earliest is that of Sir R. Dudley to Lord Shrewsbury, dated June, 1559, printed in the Hist. of Engl. Dram. Poetry and the Stage, i. 170.

Page 51, line 28. Shortly I hope to send out the discourses of my Phyallo.] In the edition of 1587, Gosson calls the work "the Ephemerides of Phialo." It was printed with the same date as the earliest edition of the Schoole of Abuse, 1579, and contains a "short apology" for that work, which had been attacked in print in the interval between the publication of the Schoole of Abuse, and the appearance of the Ephemerides of Phialo.



NOTES.

Page 3, line 27. Homer's Iliades in a nutte shell.] A curious instance of the literal completion of such an undertaking has recently come to light, in a copy of Peele's "Tale of Troy," printed in 1604, in a minute volume about an inch and a half tall, by an inch broad. The text varies slightly from that of the edition of 1589, 4to; and the title-page of this literary curiosity runs thus: "The Tale of Troy. By G. Peele, M. of Artes in Oxford. Printed by A. H. 1604." The colophon is as follows: "London. Printed by Arnold Hatfield dwelling in Eliot's court in the Little old Baylie. And are to be sold by Nicholas Ling. 1604." It goes as far in the signatures as Q 6, in eights.

Page 12, line 5. Drummes entertainment.] See note to "All's well that ends well." A. III. Sc. 6. Malone's Shakespeare by Boswell, x. 417.

Page 19, line 1. Bringing sweet comfortes into Theaters.] Probably we ought to read "sweet *consortes*," in reference to the music introduced into play-houses. It stands *comfortes* in the original edit.

Page 23, line 3. The shaking of the sheetes *with* Domitia.] The old copy reads, by a misprint, "*which* Domitia."

Page 28, line 11. Sounded *with* lead.] Again, in the original, we have *which* printed for *with*.

Page 29, line 15. Set downe the limits of apparel to every degree.] See in "the Egerton Papers," printed by the Camden Society, p. 247, one of Queen Elizabeth's Proclamations for this purpose printed at large.

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Gosson, Stephen,

The school of abuse, containing a pleasant invective against poets,
pipers, players, jesters , etc

London 1841

P.o.angl. 374-2

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